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The book of the
of good bywysing. & of the



Printed





We god impera-
tor et makar of
hewen et erth and
in the begynnyng
of tyme and of al
thigys of noth wyth owr ony
mater lyeng thar to. And at al

the said thyngys maid cōtent
enfore thyngys the quich ar
ewyn pat is to say a thyng et
of a age in the quiche shyn-
nyng. The foweraine myth of
owr makar. The said forthyn-
gys at the Ewyn. Empre na-
a ii

tur angelique the matier of
The.iiii. elemētyes et the tyme
and yt is no oyr thing na the
Werke of ovr redempcion the
quyche es been maid befor al
thigester folowye Werke of the
distinction en ye quhyche. thynge
reshainyng ye soweraine Wysdo
me of ye malzar pat quyche
Das maid ye thre first dayes for
ye first daye god maid ye lgyth
pat ys to vnderstaūd a cler cloude
delpythnyng the partes abowff
of ye Warld of a lytel clarte Wy
che he has cowstum to se in ye
poynt of ye Daye and Diuidit
god pat said lgyth of fro Dyrlz
nes to yt at ye schoold nemr be
to gydder and he pat said lgyth
We schoold vnderstand the daye
et he ye Dyrlmes ye nyght ye se
cond Daye god maid the firma
ment et Diuidit ya Waters be
yis schoold yt be vnderstandyt
Wyche god Disposit in yis day
the parties abowff the Warld
sensable ye Wyche put ye firma
ment in ye myddys of ye Waters
pat yis to say Wyche maid ye
owtward partie of Warld of
Waters frofpyng consolide et
cler to the maner of cristof con
tenant in yt al oyr / Thynge

sensibles of ye Warld as ye ma
ner of a cheel of a eg and in this
said firmament ar ye steris fixit
and ys ye terme et in transgres
sible of Waters ye Wyche ar a
bowff et vnder neth ye Wyche
ar frofpyng to geddir as cristof
at pai ma be dessolut as he spre
ne ewapored as a clowde. ye
thred Daye god assembled al
the Waters ye Wyche ar vnder
the firmament in a place for ye
said Waters ye Wyche eld et oc
cupiet al ye space of ye ayer and
War euoparabiles War a lytel
cōsolpyt et resaynt ye erth Wyth
in ye said cauernes et hoilles es
es Wyth in ye modir and efter
appetit ye erth and calleyd god
ye said Waters see and efter ye
foesaid Distinction followies
ye ornament en ye quhyche chyn
nys ye sowerain goodnes of
ovr malzar ye quych ornament
Das maid in thre dayes follow
yng for ye first Daye god ornet
ye lyft and maid ye two gret
lyghtys of hewen ye son et ye
mownye Wyche he put in par
places shynnyng in ye firma
ment off hewen ye Wyche lyth
nes al ye erth et ar said sone et
mown calleit ye gret lyghtys es

assend et Wynt the empre of the
he hewen by humilite & obedien
te qwe's he did fawle by his pryde
et inobediente & thoght in hym
self That ys he lepit not the co
mandementis they shuld be put
owt et leyser ye noble place of
paradys & shal nat cu finally to
the sayd gloze et felicity. Thys
fawle and myche subtil lucifer
dwtyng that hys malis shuld
be lno Wn of adam be caus he
Was more cleyr in Wyt than
eue pposid & thoght in hym self
that The Woman should p'sent
to hym more lyghtly. than the
man & adviset how he shuld bet
ter cum to his intention falsly
parswad the Woman by. The
serpent the qwyche for that ty
me Was ryght & did go steright
a ponyr and as a man by hys
treysoun & falsnes thys a serpent
as said the venerable Bede The
qwyche ys in the fays lylz ou to
mayd by ca'ws that thyngys
that be of oon similitud & esat
to geddar ton Wyt the owt her
cam to owr mother eue the said
serpent of the Wyche the debyll
had medyt the tong to speyl et
did say to owr mother eue. Cur
precepit vobis Deus vt non co

mederetis de omni ligno para
dist. In lylz as he Wold alryd a
questyon What is ye caus god
sayd & shuld ept of sain treys
fryt & noyght of all The faule
seyn of hell aschyd owr fyrst
mother. Eue to that eynd that
by the answar he mytght have
occasio to say the thyng he cam
forht incontinent to owr mo
ther eue albashyd et Dowtand
did answer et sayd to hym that
god ye father of hewyn Did so
by the raysson they shuld not
Dey et for caus that thows the
Wyche be in dwt of the thyng
be eysly turnyt to other part
the Devil Was myche assurys
in that he pretendit to Do et yn
to eue. Nequaquam moriemini.
That ys & to Understand nat
ryght & shal neuer sowne Dy
for that bot did say say alone se
ryng bes & he shuld be lylz yn to
hym self in scyence & lnoys that
qwan & shal ept of the inhybyt
fryt & shalbe as goddys & shal
know good et ewil the qwyche
Was for bed zow for enwy et in
continent the Woman mowyt
be pride in Wytlyng to belylz
yn to almyghty god be lewyte
suprly the faule temptation of

the debyl of hell & sey a foyr hyr
that the fruyt of the tre for bed
goodly to be hold plesant pure
et of good sature puld the sayd
fruyt et eyt it and parswadynge
owr first father adam by plesant
wordes p'sentyd hym the fruyt
the quych trustyd lyghtly to
hyr parswacyon cōsyderyng by
hym self how hys Wyf had yet
tyne of yt & nat dycōtinent
as was the sentens of god al-
myghty & be lewyt firmly that
had beynd alone and bed for to
malthe affrayed also in heffecte
did of yt thys parfayt sōwdayl
thar eyris was oppnd & know
i bryff ther nalydnes & trowght
yt ys that the passions natu-
rellys of concupiscens was in
the a for they did eyt the fruyt
newer the les the sayd was re-
frenod and shet lyl wys as be
now i zeng chyldre a for the age
of .xii. yere et than immediatly
was oppnd the disordynat mo-
dyng of the fleche as rynnynge
water & begā to steyr ther lno
wlege so that they lknow ther
inobediēs agys god ther supe-
rior & also ther membris was
inordinatly styryd agys ther
gouvernour that ys to say ray-

sonet Dowtles they lknow the
fyrst moodyng of ther concupis-
sens agys rayson i the mēbris
of gnation the quych we cal
the shāam ful partes of manet
Woman for in quat tyme they
parfauit the sayd mowe agens
raison the ton began to be ascha-
myt of the tother seyng that all
the mēbris man except the for-
sayd mowys after Wyl et plesir
thar for immediatly they taly-
the leys of the fige tre & cōwert
the places dishonestys et wer-
rably yt was not wyth out
caus the leys of the fige tre for
ys the fleche of mā rubyd wyth
the sayd leys it Wyl caus i hym
a certayn sayr wyth the et pre-
lyng et after thys propos als
sown es ovr fyrst fathers & ad-
trespast wyth out oun dilaciō
psauit the. Ech et mowynge of
ther charnell Wolupte et to ys
Wyl & shāful they tal the leys
of the fige tre. Et shurly after
thys that they had offendit the
maieste of god cam Down the
boyce of god in paradys tre res-
tre to mowe them ghewe them
Wnderstondynge that he was
nat cōtent wyth them in that
they lrepyt nat his mandemēt.

et spake to them by a interloqui-
tur by tyme then and for the
cause they did go comen in the
myddis of the trees. So wold
god almighty callit man to the
quyche he had gheuen his com-
mandement sayeng Adam shi-
es that is to say. Adam remain
here thy self in what myssere and
Wrachpnes thou as adam sa-
rowfully answered. *Alfredi me
quia nudus eram.* I heard thy
sygh in that I was naked.
Wherfor hech was his answer
Wenying the displeyr of god
was in that he was naked
quanyt he no dout the power
of god mayd a forgyt them for
the nakedet after that god al-
mighty demanded of adam.
*Quis hoc indicauit tibi nescis
deligno comedisti.* That is to
say. Adam howe couldest thou
thow thy myghte wythe owt
thow hast ete the fruyt of
knowlege good & evil & adā present
hys trespassion not a lonly be
cofession mekely bot chargyng
hys wyff in hys trespass bot als
so hym that dyd gheue hym the
said woman sayeng of ys wys
*Mulier q̄ dedisti michi sociam
Dedit michi deligno et comedi.*

That is to say the woman
thou dyd gheue for my copay-
son presentyd me the fruyt of
knowlege of good & evil et dyd
et. That down god dyd speke
to the woman. *Eur hoc fecisti.*
Wherfor dyd thou so. The
woman nat excusing hys self
blamyt the serpent & accretly god
almighty by cause of the serpent
than syng our lord god that
the Devil had complayt all hys
wyllent hat he had ppep agyn
man. The serpent was not
questynyd i no maner be cause
the tresor can nat be hym bot
the full swylled of the dewyl
payswabyng hym et then god
curst the serpent the woman
thema most princypaly. The
serpent the was occasion of the
syn of the other two ne wer the
les the woman synned moze gre-
uously than man the rayson the
serpent trespass in thre thyngys
the woman i two man a lonly
in oon. The serpent synned not
a loon hym self bot also be sug-
gestion of the dewil be the ray-
so he mowt his tong to drag
to tēpre our fyrst mother Eve
for ther most the serpent was hap-
pe was in wyne of the ioye et

felicite of our parents. Secundo
berthoyt yt that was faine et
fynyd in lesyng and to the thred
he falsly Descrip our fyrst pa-
rens et forthys cana meryt the
serpent the manner of cursyng
for by he had envy that man
passit hym in nature god al-
myghty anpshilp hym sayng.
Super praeus tunc gabriel.
That as to say from hessort he
thow shall go on the brest a shal
never after the tym go straight
up as thow was formyd et for
that thow synyt be thy mouth
in lesyng thow shalbe punysshed
in thy mouth for al the dayes
of thy lyf thow shal cop naght
bot thurthe et in the playes of
thy boye thow shal haf naght
bot so wyl denyng et for that he
Descrip our fyrst parents god
sayd vnto hym. Inimicitias
ponam inter te et mulierem / ipsa
conteret caput tuum et tu insidia
beris calcaneo ei. That ys to
say I shal put warre a baytryd
etwys the a the Woman for sho
shal brest thy heyd et thow shal
Wache after her fawte steppys
et Dewilles as ther ys naturel
hay tred etwys the et the grype
or the Wolfe et the doge i lylwys

sholbe etwys man et the serpent
wyth out eynd a in eynd so as
the Wemy of the serpent perya
shys a slays man so equaly the
spatyl of man Wemyng of malys
lyttis the serpent and so myche
our fyrst parents was nalyd
thow that they was cursyd.
the serpent ever more to the ynd
of the Warld shal sepe a nalyd
man et lepe a eynd of a man
clothyd. Our mother eue syn-
nyt i two thyngys a fyrst i pryd
Secundo in that she dyd eyt of
the fruyt inhybit et for that sho
was proud god almyghty cor-
rectyt hyr wyth humilite a dis-
ghene ys. The sentena agyens
hyr sayeng. Sub potestate vi-
virieris. That ys to say thow
shalbe vnder the gowernance of
man shal seuffre paine of hym
in thy defozation et shalbe sug-
get be sepe that as thow was
aloonly bo for by loyf et amour
et theyr as the Woman synyd i
ettyng the fruyt so in lylwys
sho ys punyshyd by. Justice of
god in beryng the fruyt of hyr
body sayeng. Indolore paries.
Et in thays wordys god al-
myghty dyd gheue on cursyng
et on byssyng the cursyng that

as ye sayd / thow shaldest thy
chylde in sozow. The blessing
that as he sayd thow shaldest
thy chylde et so the wylle of god
apperet of wyse ful of myse-
recorde. Adam synneth aloon in
oon thyng that ye to save in et-
erng the fruyt and ther for he
was punysshed in payne labo-
ret al ye of spyrng that was et
shalbe heyr after qwyche ye to
we ooncurryd thyng et so that
we most principally obey to
the comandment of god that ye
to fers al the thyngs requyrd
to hys lyf. Be the word god
sayd to adam. *Maladicta terra
yat ye to say the erth ye cursyd
by thyn operacion be the qwy-
che operacion was vnderstand
the syn of adam et so thyn cur-
se that adam dyd trespass i ha-
bundis of al manyr of fruyt.
Bot new in greyt penuryty et
fearnes et wer of tyn tymes ye
dyd beyr precious fruytys ye
new habundys in berys thow
nye folow the word of god to
adam. Et comedet herbas ter-
re. Epl: as he wold say thow
shalbe lyf the bestys brutal in
that thow shalst eyt therby of*

the erth. Thys passayt god al-
myghty cursyd the erth et nat
the water in so myche the tras-
gressio had maid by the fruyt of
the erth et not of the water. Et
for thys cause our lawe iesu
crist dyd eyt fyche bot we red-
nat that eyt he dyd eyt flech
bot a loonly the pascal for le-
pyng the comandment of the
law. Et yt feloth. *In sudor
vultus tui vesceris pane tuo do-
ner i terram reuertaris.* Thow
ye to say adam thow shalst eyt
thy bryd in the sweyt of thy
wylage wnto the tyme thow
returne to the erth that ye to
say qwyche thow depart out
of thys world. *Quia terra es
et in terra ibis.* Thow ye erth
et thow shalst twyne in erth.
O father adam thys was a
merewe sentens yat ye thow
hadst a bryd in iustys original
in innocens et obediens et lepyt
the wages the comandmentys
of god almyghty the sowerayn
mal: at the formyt the of nocht
thow hadst beyn immortel et
ascendyt in to heven both body
et saoul. Bot new after the syn
thow ye constreynd to oon myse

seyt into and then etnewer be
in test lye in to the water the
quyche ewermore tynelly in-
less andly wyth owe any rest.
At the last adam pleyning the
Wrachythes & mysere of hym
self and hys kynage that shal-
dum after hym caplyd namyd
ys wyth out that was namyd
Syraco as we haue sayd befor-
thys end dyd. God almyghty
sydmat them doythys of the
stryngys of beyd bestys by caus
they shold the syne of that beyd
thys that they agantys by
ther syn folow the word of
god sayd to ydier. Ette adam
factus est quasi unus ex nobis
lyt as he wold a sayd adam
wold haue beyd mayd lyt to
be. But yt ys now euydent yt
ys nat so. for he hath gettend
to know hys imparfection & fra-
gile. The wyche ys the boys
of the holy trinite to xpyng ma-
lynd of hys pryd & zellis yt ma-
be wnderston the boys of god
almyghty spelyng to the an-
gels / or yt ys the boys of the
holy trinite pleyning the my-
seyt & transgression of adam.
Of thys wyse we haue mayd

adam lyt doh of we as to the
immortalite of that he wold
apertys and contynad in the
estayt of innocens and obedy-
ans. But because he wold nat
et that he hath compt the syne
original in dysoberyng be. No
forte mittat manum suam et
sumat de ligno vite comedat
et uiuat in eternum. Thys
to say by the / et rasyon abaput
hys hand & dyt of the fruct
of lyf. for that he shal nat ly-
ue ewer lastynly lat we put
hym forth of paradyse. Alas
hard & dyghful semys the ser-
tens of god almyghty quych
suffyd nat to haue punyschyd
man be payn and labour to-
porall. But also by the election
of paradyse forewermore. Ne-
wercheles the sayd punyschon
was nat wyth owe myseyt by
that he mesuryd the payne of
adam ghewynng exampyl to be.
Cum iratus fueris misericor-
die recordaberis. Qwanthow
shall exerce thy wysdom lat yt
be mesurys wyth mercy et mi-
serycord. Et berply wnderston
dyng that owe for anytyme
oght to lyue in payn et myseyt

ther Symerytys ther for the longer they lyeff shuld haue beyn in so myche longer they shuld haue labour & payne. Et so We may cōsydyr that yf ada et Eue had eyn of the fruyt of lyue they shuld haue lyuyt myche longer et so myche they had beyn more miserabyl qweyr for god almyghty Dyd cast them forth of paradys vnto the feyld of Samas: ther as adam Was mayd that he myght trauell et labour. Ther after ther miserabyl ejection from paradys. Qwer Was al pleyssyr & delectacion Dyd god almyghty cloye the portys Wyth sper to the eynd/no man shuld entre & comyt the angel cherubin he shuld deffend yt et from the power of the dewyl that he dyd nat entre Et the said sper for a spays of tyme Was tal: a Way to that caus Enoch and Helpe myght entre et also yt Was enteyrly quynsyd at the passion of ovr sawoyr et redemptur iesus. If yt be aschyd how long Adam et Eue Was in paradys. The cōmon opinion sayth yt Was a loon the tyme of fewyn howrys

et other Docteurs sayth thre howrys bot Wyth owt Downt they War nat ther long. Also a curyōs questyon yf thow ashe. Qwat Was the caus god almyghty permyt man to be tempyt of Dewyls/et that offens dys ageyns commandment/to sythe questiōs ys. The cōmon solucion et answer ys that so yt plesythe god almyghty qways Wyl most be compleyd et that answer content hym nat / et he ashe mor ower qwat ys the caus god Wald so et no nother Wyse/he most Understōd that the Wyls of god ys the most suffycyand and the moyst greet caus of al other. Et Wyth rayson lat hym by content. We most cōsydyr that after adam et Eue Was put forth of paradys ada had carnel knowlege of eue. for in paradys terrestre they War botht parfyt Weyergens et the .xv. year efter adam had achyld namyd cayn: a dowthre namyt chalmana and he Wyl say he Was formyt in the age of thretty year that ys Understōd a long imperfeciō of natur and notght in
B ij

proces of tyme. Et may weel
by that he had moy befor Cayn
netherles the maker of the law
Moyfes makys no mencion of
them after other. .xv. year he en
gendryt Abel et hys syster Del
loza the year a hondreth & thret
ty of adam. Cayn slew hys
browther Abel by envy in the
feld of damask. Wher luyt
Adam & Eve in trystes & sorow
The spays of a hondreth year
in a Wallew callet lernes be
syd the mont of ebron et that en
dydyd. Owr father adam
knowe carnally hys Wyf Eve
et so engendryd seth & we most
wnderstonde that of the lynage
of cayn cam. Enoch that engē
dryd yrad et yrad engēdryd ma
nan et manan mathusael & ma
thusael engendryd lameth the
qwyche Was ewyl et the .xij.
after adam. The sayd lameth
had two Wyffys ada & sela and
inys doong qwyche dyd com
myt adwltary ageyns the law
of natur et the Secret of god.
The Wyth dyd gheue to adam
a loonly o Wyff. Thys lameth
Was punysshed greuously by
the sayd Woman he blyndyt et

nowydret hys awn son cayn/
the Wyche cayn et lameth thar
generacions peryschyd in the de
luge. Seth engendryd Enos/
Enos engendryd Caynam the
qwyche engendryd malacl/mas
lael engendryd Jareth et ys Ja
reth engendryth enoch the qwy
che Was the sewynt of adam i
the generation of the sayd seth
he Was iuste et pleyssyd god in
holynes. Et Was traslatyt in
paradys. Et veritably the ge
neration of Cayn forsayd Was
ywyl lameth forsayd of con
trare the. .xij. of adam i hys ge
neration of Seth Was ryght
iust the sayd Enoch engendryd
mathusael the Wyche engē
dryd oone o ther lameth qwy
che engendryd Noe the .x. after
ada ryght iowff et of good lyue
Wnder the qwyche Was mayd
the Deluge by Watre the two
thowsand year after the crea
tion of the World. Et certys
owr fyrst father ada the Wych
Was hooly al the dayes of hys
lyue & had the goost of prophey
cye. Dyd mayl gret pennans
in thys Ward et dyd ghewe
hys chylder commendymēty

of good lyue Et of iustyce / and
comandement that they shuld
absteyning from the company of
cayn et of hys chylder. Et they
shuld nat mayl: no marpages
Wyth the sayd chylder of cayn.
Bot for the sayd chylder of cayn
did not lrepp the amendementys
by that they did tal: Wyssys of
the lignage of cayn ageyns the
prohibitions paternalys. The
Wyche Was merweusly lyche =
rous god the malzer sayd that
he shuld efface the erth nat oon
ly the men bot Wythe that the
bestys et al other creatures / by
the synys et byrnyng carna =
lytys et lecheryes the qwpyche
regnyys abowff the erth bot god
Wold nat do thys Wythowth
misericord et meyrce for he ghe
ue them a hondreth. xx. year to
Doo penans. Et Was doon oz
noe Dyd mayl: the arche i the
end of the hondreth year god
send abowndans of Watres et
deluge on the eyrthe the qwpyche
Drownyt al creatures of the
eyrth. Except noe et hys thre
chylder cam/sem/iaphet i thar
iiii. Wyssys et the bestys the
qwpyche noe had put Wytht in

the arche by the commandmet
of god. Et yt ys good to notte
that the payn that god did send
yt Was couenabyl et ryght/for
charnel Volupte habud it a bouf
the eyrth the Wyche the bodyes
of men Warpollut et sowleest
abouf the erth et by thys cause
the erth Was Weshyng et clens =
gyd be Watrys/Bot i the end of
the Ward that cupidite et auar =
rys shall habud/al shall be clens =
gyd be fyer. Certes gold na sil =
uer that ar caus of auarys et
of cowstū to be purget be fyer.
O miserabyl i damnabyl Wre
chydnes of auarice how myche
soowlys thow has led to perdis =
cion et Damnacion eternal sen
the sayd Deluge Was mayd by
Watre. Wo shuld heyr notysy
that the soowlys of al them
qwpyche Drownyt i Was mayd
after the creation of the sayd a =
dam i nat oonly they soowlys
of the that trespassyt efter the
sayd Deluge Dnto the resurrexi
on of iesu cryst et also efter the
creation of the sayd adam Dnto
the forsaide resurrexi on rynneth
fywe. thousand two hondryth
thrytty et two yearys oz nper
6 iii

thar apoon beyng in the Wyche
holy tyme al the sowles of mā
et Woman that Was in thys
Worlde aftr the creation of ada
Discendit to hell so the portys
of paradys closyd et shet yn to
that tyme our sawpoure et re-
demptar iesu cryst suffert Deth
et passion et Dyscendit to hel et
brought Wyth hym the sowles
of holy fathers that Was i the
lymbe. Abydyng the meprey of
god the createur & as We haue
showe by the cause that adam
et Eve offendyt in commission
of synne originall ageyns the cō
mandment of god Was shet et
closyt thentre of paradys i that
maner. Ne sowl ne forbertu no
ryghtusnes no other goodnes
myght cum in bewen noz paras
dys. As We haue many tyme
rehers aboon for oon syn of ino-
bedyans comyt by our fyrst pa
rens adam & eve the qwyche by
ther hooly conuersacion et pen
nauce lest We examppyl & doctri
ne to retorne to the ioye et ple-
santys dilectacions of paradys
Et of the reame aboue and for
ther conuersacion et hooly lyeff
god almyghty preservit & lepit

them so they had perspyte fay-
the & esperāns of the redeymyng
of man kynd a bydyng the cum-
myng of our lord Jesu cryst sa-
uour et redeymer of the Worlde
the qwyche Was promys for
our redemption et satisfacion
of the synne et inobedians et to
ravnson man kynd thys ys suf-
ficient. For the fyrst chapitre
of thys present tracte intytuld
the schyans to lyue et dy in sal-
uacion of sowles.

The secund chapitre of thys
tracte present Declarythe the
maner how our fornest parēs
& generally al nature of man had
bygynnyng of thar saluacion &
reparation of the sayd.



In malynnd that dis-
 cendit of adam et
 eue ovr first pares
 efter ther prevarica-
 tion et trespays pre-
 iection of paradys terrestre did
 fal et Discend to hel. The
 Wertws did go to ther plays
 ordaynt of prowision of god cal-
 led the libe the awthrr to powr

gatoyr. The zong chyldryn
 deyde borne of thos that had no
 fathe ne trust of ovr sauour &
 redemptio. Jesuchrist discendyt
 to the said lynbe. Et the deray
 ewyl to the deype of hell wyth
 the Dewyll wyth owt ony fa-
 the or hope of reydempcyon.
 Thos that was not extreynt
 ly ewyl in the owyr partyes of

the lymbe of the good fathers
et also in purgatory had paynt
knowlege oon to be redempt
& sawpt & to talz forth of thoos
plays of hell & synaly be broght
to the ioy of heuyn et by caus
the tyme of the reparaciō was
meruelus long for ovr ho-
ly ancyn fathers a boydynge
of ovr lord iesuchrist mor than
8. thousand yearz that was a
thyng mor paynsul than tong
cantell si greyt a tyme to want
the syght of god that ys ever-
lest and gladnes/and thys caus
ys rehers the docteur seraphi-
que saynt Bonawanture the
good angelys of paradys haf-
sand compassion and pytie of
the ruyne of nature humayne &
ryght besply et solyciteus of
thar reparacion newertheles
that oostymys When the tyme &
plenytude of grace was cumpt
they mayd obeyssance & proster
myt be for the crowne of the
mayeste diuyn & prayed ryght
instantly et Dewotply to god
al at oonys in thys mayny-
re lord god. yff yt as plesyt
pouir mayeste to haf mayd et
creat man of zowr infynyt good-
nes the Wyche ys oon nobil crea-

ture ther to that he shuld be
sawpt heyr Wyth We et that
We shuld proffet be reparacion
of the sal of them thar ar sal-
lyng fra We. Bot alas lord
al ys peryschyd and thar ar non
sawpt by so many thousand
yearrys We haf nat seying per-
sonne that ys cum heyr Wyth
We. Ovr ennynmys dewylls
tryumphys et hathe Wyctory
of al et the speges of heuyn ar
nat sowlfyllt of sowlls of mē
Bot oonly the dynmys et cawys
of hel et prysons infernals ar
fyllyt. Belas god almyghty
qwar for ar men borne for to
Dyssend in hel. Qwher for ar
ghewyn the sowlls of them
that trustys in the et has hop
in thy goodnes to the dewylls
& bestes of hel. Et nethertheles
that it by so maid efter the ordy-
nans of zowr iustys al Wayes
yt ys tym & howr of paye grays
myserycord et meyrty shuld be
oppyne. Et yf thys besayd that
owr first fathers adam et eue
has ower gapen zowr comande-
mēt be suggestyd of the dewyll
pleyse zowr myserycorde and
meyrty to haf pytye of them al

myghty god talz remembrance
that the sowthys mayd & creat
te zowr ymaige et sympletyd.
Opine the tresor of zowr meyr
sy et repleynysch them of zowr
blyshyng. The eyn of al man
kind ar leftit Wp to zow es the
eyn of the serwandys has ther
handys Wp to ther lordys to
pis at ye Do gheue them meyr
cy et holp salutayr et thys sayd
besayd angels god the father
Dyd speke to the persons of the
soon et holy ghoyst et sayeng
at the request of the angels
Was raisonnabyl et thys Was
apoyntyd the qwyche has be
yng eternaly in the conseyl of
the holy trinite that the person
of diuynite yat ys to Wnderstand
the son of god shuld Dyscend in
to the erth and talz flech of the
gloryows beyrgyne mary for
the reparacion of malrynd. Et
sayd god the father to the archa
gel Gabriel go to my my Weel
belowyt Dowther mary Wyff
of Joseph the qwyche a bone al
other creatures ys of We most
belowyt Et say to hyr that my
most deyr son et most belowyt
as alestyt et choysyn hyr for the
fayrest of al the lassa for to be ys

another thow shal hole hably &
say to hyr I Wyl mayke the re
paracyo & saluacyo of al natu
re of mankynd by hyr et Wyl
put in for zettyng the iniures &
inobedyanse that has by doong
by our first parens adam & eue
We shal sey heyr on qwestyon
qwyche may be aschyd. What
or qweyr for that ys to Under
stand ys yt Was of necessitye that
god Was Incarnyt for our re
dympcion i so far he myght re
payr the sayd mankynd Wyth
owt talryn incarnation et also
he myght forghewen the syn of
ada Wyth owt satisfacyo & sand
of hys greyt meyrce also Un
derstand that ys a man satysfyt
Weel for on Deydly syn attwel
yt kyllys yt myght by Weyl sa
tisfied for on syn orygynal so
that yt be the syn of our fyrst
parens that the syn orygynal
femble to by leys ne the deydly
syn attwel. for to answeyr
to the qwestyon shortly We Do
say qwa qwyche that Wold
speylz of oon menayr of necessi
te Wyth owth the eynd of oon
thyng that ma nat by had es
eyt es necessarye to hym that
Wyll yue i thys World yt Was

nat of necessyte that god takz in
carnacyō forz prepayr mālynd
forz god byhys almyghty Wer-
tu myght repayr manlynd in
maynay other mayners/ Bot yf
We Wyl speylz of oon other
We may of necessite by the qwy-
che We cum better to on ayend
et moz conuenabyll to the qwy-
che We prettend to cum to ys/
the hois ys necessyrl & gaynant
forz the streyt on thys maner yt
Was of necessyte that god twlz
incarnatyon forz the reparacion
of manlynd by thre raysons
fyrst forz the fowlness of the Sy-
wynyte meyrce ys shewyng
of yt/forz as yt ys that god ys
fowerayne good et meyrceful
yt Was nat seymyng that god
shuld dnyte to hys creature ys
said meyrce/as yt Was that na-
tur humayne Was fallyt et tre-
wchyt et that yt Was reparas-
yt conuenabyll that he shuld a-
repayred yt et qwyche tulz na-
tur humayne/ & in thys dooyng
he ha' better shewyng ys meyr-
ce no et he had forghewyn the
syne of adam Wyth owth satys-
facion be thys he has exaltyt et
leftyt owr naturz suffert deyth
forz us. Secundy yt Was co-

uenabyll & necessarye to the may-
nayre asoforsayd that god tulz in
carnation forz the reparacion of
mālynd forz caus of the immu-
tabylite of ys iustis forz hys ius-
tis ys immuabyll be the lawe &
the decreyt of the qwyche yt ys
ordaynt that newyr ys forghew-
wyn Wyth owth satysfacion/forz
meyrce that aynchyls iustis
Wold be eyther namyt falsch-
no Werlu et thys caus to god
Wold sych Wayes hys infyny-
te meyrce agens natur of man-
lynd that mayner he Wold not
be Deroget in oonly thyng to
his iustis thys qwyche he hath
Doon qwen he mayd hym man
for us to that eyend that he sa-
tisfied for owr synys. Thredly
yt ha' requyryd that god shuld
takz incarnation for reparacion
of natur of manlynd as to the
ordyr seymyng of ys Wysdom
& sapiens. Et that god ys siwe-
rayntly saige Syd fynd the ma-
ner conuenabyll of the sayd sa-
tisfacion for al natur Was cled
of natur humayne vnderston-
dyng at man hathe symeyd.
Or yt ys swo that a man powr
Wyth owth ha' other thyng
than humanyte he myght makz

satisfaccyon for hym self bot for
al other / yf the weyl et opera-
cion satisfactoyr of that man
had yt nat a being of valeur
nou the good of manyn that
ye qwyche hys impossibyl for
the good that was be the syn
original of adam yt was the
good of al hys posterite gene-
rally of al them that ewer was
or ewe shal be. Et thys cause
only bot god qwyche myght
satisfy for the said syn for a wyse
yt was geyhand that he tak in
carnation: bope no thynge that
saves man satisfies. Weel for a
wyseful syn for the good that ye
corrupte for one syn syn
actual yt ys the good of oon
person corrupte be the sayd
deby syn in thys cause the man
qwyche as comyt the sayd syn
ma satisfaccion mal for the self
syn bot the good the qwyche
was corrupte by the syn ori-
ginal of ada. yt was the good
of al nature humayne the wyche
ys mo: dyne et mo: greyt no
the good of o ony ma qwer for
yt was weel requyrd that
god tulk incarnation for the re-
paracion of the sayd syn origy-
nal qwyche ys mo: greyt ewe

than syn actual thgoth that syn
actual be mo: walpe. Et Wery-
tably yf god had reparyd nature
humayne by oon angel. The re-
paracion had not been good for
man had being dably holapng
a bownd to one angel for the
sayd reparacion et for thys cau-
se man had nat being egal in
beauty to one angel man had
osteynd thys he dyd nat syn
as bys the men that anpresent
be grape of reparacion in tail-
lud. Et sicut angel. Et in
actio. mathei. xiii. In thys cause
yt was weyl semyng that god
deparyt man et nat angel bot
they ma asse yf ada had never
synnyd that ys to say yf god
had takyn incarnaciō on thys
questyon maynay dotture as
spolyn in dyvers mayners.
For sum sayes that ada had ne-
wer synnyd newertheles the so-
on of god had takyn incarna-
cion the others holdys the con-
trary et mo: Werytabyll for yt
ys Wrytten in the glos a bone
te fyrst popstul. Jesus venit in
hunc mundum peccatores sal-
uos facere. pat ys to. Jesus ys
comyd to save the synners sayd
gloss. Nulla causa fuit venien-

Si cristo domino nisi peccatores sal
uos facere. That ys to say if
had nat no cause to cum in this
World bot to sayf us synners
Tolle Vultus tolle morbus
et nulla est causa medicine that
ys to say owt thy Wondes et
thy stralyes et that ys no cause
of medecyn for Wyth the motio
of the cause folowes the remo
tion of the effec. folowes tha
yf adam had neuer synned god
had neuer takyn incarnation
Item yt apperys be a other
Way for leon pape in o sermon
of the byrth of our lord sayes
in this mayner yf man the
qwyth as beyng mayd to the
ymage et lyknes of god had
bydynge in his honowr. Crea
tor mundi creatura non fieret.
That ys to say the creature of
the World hat nat beyng mayd
a creature. No he that Was
eternal had nat entreyt in the
temporalite of this World No
he that Was ewyn to god the
maylar the father had nat ta
kyne forme of a serwyteur fol
lowthes tha yf that ada had ne
Wer synnd god had neuer tak
lyn incarnation of this hol
ys saint austyn. In libro de

Verbis domini. et in affectu the
Docture sayes qwyche that ada
had neuer synnd god had ne
uer sufferd et yf they ashe qwer
for the son of god tula mor
et eyther incarnation than the
father or the holy gheost the
docture sayes. At yt Was mo
seymeind that the son shuld a
toplyn eyther incarnation no
the father no the holy gheost.
fyrst in sa far that the son than
to that We other had beyng ad
optys be adoption by hym and
that Wesuld by hym be her
tyrs et hoys of paradys in so
far the heritage of he wyn par
teynys natwaly to hym. Ses
gundly in so far es the Wer
be of god so comon it ys cons
wenabyt to a office of predica
tion et techyng be this that the
Werbe et the Word manifestys
this sayand the son manifestis
the father the son of god as yt ys
Wrytyn. Joānis. i. xii. Water
manifestauit nomen tuum hois
bus. that ys to say father I has
manifestyd thy name to men.
Thryd ly the son of god ys cons
wenabyt to has takyn incarna
cion in so far he ys the ymage
of the fapther et the qwyche has

comynens Wyth man. Wyth
shuld be repayrd the wyche
was maid to the ymage of god
in this case yt was weyl con
uenient that the ymage shuld be
of the son of god shuld saye he
incarnacyon the ymage creat
of man. fourthly yt was con
uenient that the son of god shuld
saye ether than the father or
the holy gheast in so far that
the parson of the son ys the me
diator betwix the father & the
holy gheast. Et for this cause
was the sayd parson conueni
ent for the reconsyliacyon of
man wyth god. That to that
the said son the gwyche ys moyn
in the trinite war mediatour be
twix god and man given to the
thyngys that ar appropyet to
the son. fyrst as to the sapiens
the gwyche the appoynted ap
propyet to the sayd son for yt is
weyl seynynge the gwyche ar
mayd be sayde. Segundly as
to Werty appropyet to the son
of god be the sayd appoynted.
The gwyche sayes that the son
of god ys the Werty et powoir
of the father be this yt is mena
byl for to saye victoyr ageyns
the enemyes. Teyrcly as to

the egalyte appropyet to the
son of god egal to the father for
to understand that man et the
dewyl ar fynyed Deffiant et
galite that ys to be egal to god.
The dewyl in myght et man in
Wyt. The egalyte of god ys re
quyrd for to heal the sayd seple
nes in so far ys it was repoynt
in man et not in the dewyl. The
iii. cause is so far that the son of
god ys the spaye et the beowte
of the father as said holy saynt
bylape. yt apperteynt to hym the
repaciō of mākyng in so far that
the fowl deturpacyon blakyt et
fowlyth the gwyche was in the
ymage of god be syn pat ys in
man yt was be hym put forth
Et herytable the incarnacyon
ghant not to the father no to
the holy gheast for yt was nat
seynynge that he that was fa
ther & dymynute shold be soon in
humanyte the self said incar
nacyon gant nat to the holy
gheast the gwyche the nom of
the son was nat translatyd in
mayn parsons. Et thought it
be that the charyte of god was
cause of the incarnacion to cau
se of the causalyte of the dymy
ne incarnacion of the son of god

[illegible]



After thys that the archangel Gabriel had hard et resauyt the cōmandment of god. Besoꝛsayd that was that he shuld go to the gloꝛyous sacryt byergyn mary in the cyte of Nazareth et that he shuld shaw the nouell of oꝛ reparation he partyt et flew of the heuyn to shaw the nouel-lye of iay wyth greyt cōpany wyth syngyng melodowfully & dyltly et entrypt in the soꝛm of man wyth in the chamber and ozaytur of the ryght nobyl gloꝛyous byergyn mary bot the

sayd archangel gabriel he was not so son fle don to the sayd byrgyn wyfch was pꝛeꝛpnt of god for he fand ther the holy tri nite the wyfch tul: hys messay gier. Et indowtabyt the excel- lent Werk of the incarnayon was the Werk of the thre per- sons of the trynite bot the oon- ly person of the son incarnyt als so soon the sayd messayngger faythful of god dyd myrl: hym ryght hūbly besoz the gloꝛious byergyn mary et halland hyr & sayeng: Ave maria gratia ples- na Dominus tecū benedicta tu in mulieribz. Et ther soꝛ myn

intencion as i thys present booke
to techyng to men after myn
smal possibilite the mayner of
Wyl & holyly lyue et synaly to
Sy Weel et thus that no man
may do Wyth out the help et
mopen of the gloryows mother
of god. I shal exposse fyrst the
sayd salutacyon angelylz in en
glysh dysclayrant in oon other
cheptur followyng the peticiōs
of the holy. Vater noster. Et or
rayson domynical et cōsequēt
ly the symbole credo ou qweyr
ar cōteynyt the artyclys of the
sayth et ester. I shal traytte of
the .x. commandmentys of the
law enghewyn the form of god
lyue as god Wyl teche me et in
fer mayny. Broyfytablys chep
turs for the salwt of good et des
woyt persons. Now say we
fyrst of the sayd salutacyon an
gelyl of the qwyche god the
father was pryncypal maylrayr
et ys dyuidyt in two partys the
qwyche the angel gabryel noty
fyed vs the fyrst cōtenant thre
partys yat ys to vnderstonde.
Aue gratia plena dominus tecū
Benedicta tu in mulierib⁹. The
segund partye that ys to vnder
derstonde. Et benedictus fruct⁹

Ventris tui. Was notyfyed by
saynt Elazabeth qwen the glori
ows mother of god partyt of
nazareth shozioseph hyr spows
for to se hyr cousyn saynt elaza
beth the Wyche was greyt of
ion the baptyfte for to confort
conseil & serue hyr for sho was
ancyen et hold & al so son as the
sayd sacryt byergyn was en
tryt i the hows of elazabeth the
Wyche hows was from naza
reth the spays of .v. thousand
myl from Jherusalaem & be. iiii
myl sho holyst hyr sayd cousyn
the qwyche was glad & imbray
syt of the holy gheast be the
sayd salutacyon sho dyd rye et
ambraysyt the gloryows mo
ther of god Wyth hye Woye
says be the Wertu of the holy
goost. Benedictus fructus ven
tris tui. Et Wnsayt byl thus
the mother of saynt Jon was
fowfyllt of the Word of the ho
ly goost to the Word of our mo
ther the gloryows byergyn ma
ry thus was the said saynt ion
the wyche glad was & exaltyt of
gladnes of the cōmyng of hye
redemptur by thys yt apperys
that the sayd salutation steyns
thre partyes ester this that the

angel lowyt & cōmandyt glozy-
ows mother of god i haol saynd
of thre thyng fyrst at sho was
fowl of grace Ave gracia plena
Segundly he lowyt hyr & dyd
gheue hyr awtozpte sayeng god
ys Wyth the. Dominus tecum
Et teryrcly he gheue hyr com-
mēdabyt & lowyt hyr greyttuly
qwen he sayd thow art happy
amāg hal Woman. Benedicta
tu in mulierib'. Et thows hard
be hyr that was exampyl of al
humilite sho merweulyt nat of
the sayd wyspon of angels bot
sho merweylt of the new saluta-
cyon the qwyche sho had newyr
coustū to se no to be so holsyt/et
this caus seyng by hyr that sho
was so lowyt be the angel of
thre forsayd lowynges & cōmen-
dacyons seyng hyr humylite yt
myght nat be thoght sho was
trowbillyt sum thyng sho dow-
tyt nat bot the angel sayeth we-
ryte bot sho dowtyt in the may-
ner of Werray meylz follz the
qwyche do talz no heyd to the
Wertus & excellens bot heyther
yf they war in the ovy fawltēs
in repittāt a gret Wertulyt et a
lyt Default greyt newertheles
ther was non i hyr syn Seydly

origynal no Wenyat et in thys
caus as saige & prudent answe-
ryt no thyng to the āgel for the
fyrst tyme and beraly be thys
shuld Biergyns amayddis taylor
exēpyl of taciturnyte et stylnes
for yt ys a thyng abhominabyt
to se a Biergynsowl of Wordes
Et soonester the āgel saw that
sho dzed sayd to hyr. Ne timeas
maria. Mary daym & qweyn of
hewyn haue ze no dreid no shaā
of lowyngys the qwyche I haue
sayd. For thow art nat oonly
fowl of grace bot Wyth that
thow as recowertid swnd salut
& ransoon to al mālynd. Ecce
picipies & paries filiū. &c. That
ys to say thow shal haue in thy
blesshyd Waam the soon of god
the qwyche as choisynt he to his
mother that shal sawe al them
that has hop in hym & than the
glozyows Biergyn wald be cer-
tyfyed of oon other thyng the
qwyche sho dzed mozt that was
sho shuld nat les hyr Bierginne
ashed at the angel the manayr
of hyr pcepcon. Quomodo fiet
istud quoniam Virum non co-
gnosco. That is to say how ma-
thys by that I consawe so that
has Wowyth Wyergynyte to
c iij

god: that carnaly I shal newyr
hane knowlege of man Wyth
owt god Dyspose otherwys et
than the angel answeryt. Spi-
ritus sanctus superueniet in te.
Haf no Dout the holy gheost
shal cu in the qwyche be a singu-
liere maynpre spirituel shal be
repleysed et be that operacyon
thow shal consayf thy Wyr-
gynnte sayf/et of this the soon the
wyche shal be boorn of the shal be
callyt the soon of god to qwom
ys no thyng impossibyl/et than
the Wiergyn mary consentyd &
gheue credens to the Wordes of
the angel/et Dyd sal a poon hyr
linees Wyth Seyp deuocyon et
sayd. Ecce ancilla domini. yat
ys to say gabryel. I am the had
mayd & meylz seruant of god yt
mot by doyng after thys that
thow as sayd to me & annūcyd.
Et incōtinēt Wyth owt delaye
the holy gheost entrypt in hyr
in on instant formyt the body
of ovr redēptur of the pcyows
blood of the Wiergyn mary & in
the self instant that the body
Was formyt the soul Was cre-
at in the sam instant Was con-
ioynt the sayd Worthy soul to
the body et organyzit/et uncon-

tinēt in the self instāt the body
of iesu cryst et soowl War Dnyt
to the god heyd i the persone of
the son. Et certāly newyr Was
ther so zong archyld rōsawyt in
the modyr Waam as iesu cryst
Et after sant augastyn the for-
macyon of the body of iesu cryst
Was parfyt be for the begyn-
nyng of hys conception as to al
the organacyons of the mēbrs
that the qwyche yt ys not doō to
owther chyldryn. Newertheles
that the quantyte corporall to
hym cōwenabyl yt Was mayd
parfyt be succession as the body
as of other chylder growyng et
awgmentyng in the Waam of
ther mother the maister of the
froz scolastykz sayes thys that
owr sauowr Was consauyt in
the Waam Wyriginal the. viij.
kalende of auryl et in the self
day after thretty. iij. year reuol-
wyt he suffryt Seyd et passion
for to satysf the syn orygynall
the qwyche adam commytted in
paradys terrestre ys sayd ys.

¶ Followyt the saluta-
cyon angelycque Wyth
al the partys to gyther.



Hus as yt ys sayd
 the āgel gabriel hal
 syt the Wirgyn ma
 ry sayeng aue gra
 cia plena dominus
 tecum benedictata ī mulierib?
 Et saynt elizabeth. Et bene
 dictus fructus ventris tui.
 Owr mother the holy chyrch.
 Sancta maria ora pro nobis
 peccatorib? Amen. That ys to
 say to gett her I hols the mary
 fowl of grace owr lord ys With
 the blysshed ar thow amang al
 Women et blysshyd ys the fruyt
 of thy Waam iesus ys blysshid.
 Saynt mary mother of god
 pray for vs Wrechyd synners

amē Weralp ther y? na mā that
 may halle the glorypows mo
 ther of god Wyth a mor exellet
 no mor aggrabyll no mor swet
 no Wyth thys present salutaciō
 qwyth god the father dytydet
 composyd et send to men be the
 āgel gabryel as to the thre first
 partyes et be sant elizabeth et
 holy chyrch as to the other par
 tyes. Et Weralp man can nat
 Wyth mor Worthylowengys
 loyf the glorypow Wyrgyn ma
 ry for that es beyng in hyr cons
 sawyt / theyr ys no man that
 has myght no faculte for sup
 pos that they had athowsand
 mowthys et tongys and they

downst they/ suffy nat to lowf
hyr dewly and sant bernard sa
yes to my Wyll that I had als
mony tongys as ther ys ste
rys in the lyft or in hewyn thar
I myght couert them et ply the
to the lowenge of the mother
of god et thoght yt be that per
sonne Word humayne myght
nat be fownd conuenabyll ne
suffyciat for to loef hyr nether
theles We shud nat ces bot
ewyr to rehers her louengys
et thy caus how mych. I repyt
me Unworthy to speyl: of hyr
nethertheles for to excite the
redar to deuocyo I schal rehers
ix. dignytees of her princypals
the Wyche I fynd amāg the laef
incomprabylls beyng et haff
beyng in the glorys Wyrghyne
mary the fyrst dignite ys that
god the mal:ar leppyt yr from
deydly original: Venial sin for
sho Was consauyt Wyt owt ori
ginal syn The secūd of the Wyr
gyn mary ys that sho Was chop
syn of god a boue al other Wo
menet Wyrghens for hys pre
cyous mother the qwyche ys
Wrytting. Elegit eam deus &
preelegit eam. for owr redēp
tur Wold that sho shold be o byr

gyn thar to that he Was put et
cleynet that sho shold deng the
splyth of others synners shold be
boorn of a byrgyn put et cleyn
but sin. the thred dignite ys pat
sho consauyt Wyt byrgynal
inte grite & that after the byrth
sho shuld be a byrgyn & be dply
uerit Wyt owt soyrnes i al cleyn
nes holynes after the say of the
pphete. Sanctificauit taberna
culū suū altissimus the . iiii.
dignite of the gloriow mother
of god sho had al in hir the gra
ces the qwyche al the santys
had in particular abraham had
gret fidelite in hym bot the mo
ther of god had mor. moyses
had gret swetnes in him bot the
mother of god had mor. dauid
had gret humylte bot the mo
ther of god surmontit et had
the sayd humylte of dauid et
the purte et the byrgynite of
saynt ioon the Wangelyst. the
lyberalyte o mary marthe.
for iesu crist Was logyd . ix.
moneth in the Waam of the
gloryows byrgyn mary the
qwyche precydit the contempla
cyon of mary marthe et of the
magdaleyne the meyrce et be
nygnite of sat nicoles & thws

may We say of al the santes of
paradys. The .v. dygnyte ys
that iesu chryst ghewe examppyl
to chylder to by suggest to thar
parens for he Was sudgest as
yt ys Wrytten. Et erit subdi-
tus illis. The .vi. dygnyte of
the glorypow^r mother of god ys
the special collaudacyon greyt
nōbre of crestyans the qwyche
they lowe hir ewyryche Day
wyth oon specyal lowenge for
after that so maynay loweyns
ges ar mayd as to hyr soon iesu
cryst. Ther followes the Word
of the ecclespastyke the .xliiii.
capitulum. Benedictionem omnis
um genciu dedit illi. &c. That
ys to say that god Wold that
ys glorypow^r mother War bly-
ssyd of al the pewpyl. Quath
ys he that ys so greyt o spaner
bot he has sum dewocyon to
the glorypow^r mother of god or
quath ys he bot he Wyl requyr
hyr in ys gret necessyte Wer-
rably ther ys nat he bot he
Wyl say sum byn byrgyn ma-
ry holp me et Wyl present hyr
the sayd salutarion angelike
aue maria. The .vii. dygnyte
of the Wyergyn glorypow^r ys
that our redemptur exaltyt

hyr in body et soawl in hewyn
the day of hyr assumpcyon et
cam be for hyr Wyth nobyl cōs-
pany of angels et so dyd the pa-
tryarkys for sho dyscendyt of
them et fyllyd the prophetye
for showas fowfyllyt of the gos-
ost of prophetye ys to notysy
that the hewyn Was Woydyt
of the good angels et hooly spre-
tye two Wayes fyrst qwen iesu
cryst ascendit to the hewyn for
they dyd nat byd oon angel in
hewyn bot they cō to meyt hym
Segundly qwen the gloriows
mother of god Was exaltyt et
lyftyt i body et saowl in hewyn
for than al the angels et al the
saowles of holy men et the self
saowl of iesu cryst they cō be-
for to meyt hir et .iii. Wayes
ys shal be Woydyt of the bly-
ssed spretys of happy angels
qwen iesu cryst cumys to hald
hys ingeymet general in the
Walle of iofaphat. The .viii.
dygnyte of the glorypow^r mo-
ther of god ys that iesu cryst
hyr son our redemptur shal set
hyr et crowne hyr on hys ryght
hand as the qweyn of hewyn
styr the say of the appostyl et
psalmyst. Astitit regina a dex-

tris tuis in Vestitu de aurato.
Et Werayly on qweyn has of
custū to haue i a palay s royal
thre thyngys be for al other the
fyrst ys the most nobyl place
after the l: yng the nobleyst or-
nament et the most cōpany of
famylyers the qwyche the glo-
ryows Wyergyn mary has al
for sho has the most nobyl plas-
ys that ys on the ryght hand of
hys son sho has the most nobyl
arroy et ornament that ys the
most nobyl body after hys son
et the fayrest cumpany for hys
company ys Wertus hewynly
patryarches profyttys appo-
stels martyrs confessurs Wyer-
gyns. The. ix. dygnyte of the
mother of god ys that god has
mayd hys aduocat of al synners
as sayes saynt Bernard. O ble-
syd synder of grace mother of
salut plentwos charyte pleyssyt
the to cower ovr synners.
O ovr dayme et ovr medya-
trys et ovr aduocat presēt ws
et re commend ws to thy sonet
for that al synners et conse-
quently al man ald a zong shold
lowf che glorpows Wyergyn
mary et hals hys of the for
sayd salutacyon angelylz for

sho ys redy to secowr synful
mā inawat deppnes of syn that
ewyr they be that Wyl requyre
hys dewotyly We reyd of one
nobyl man callyt theophilus
the qwyche was ryght myght-
ful et after was cum in oon
extreme necessyte et powerte
be the quych he dyspyrtyt a thou-
ght i hym self be qwat way he
myght speclz to the dewyl that
he myght malz hym ryche of
the good of thys world a i effec-
theophilus callyt the dewyl to
hys holp the qwyche ashyt at
the dewyl ys he wold do weyl
and fewrly hys byddynge et
he answeryt ze et theophilus
wold do hy conseyt et he shuld
malz hym ryche the wyche ans-
weryt a sayd ze et to that he dyd
swyre et pnest to do the dewyl
com to hym be thre nyghtys
the fyrst nyght the dyd tyft hym
to renon the sacramēt of bapty-
sme of the qwyche he trowyt i
god a so he dyd the segund nyght
the dewyl dyd gar hym renon
hys malzar et the thryd nyght
he dyd byd hym renon the Wy-
ergyn mary mother of mercy af-
ter that the sayd dewyl sayd ys
thow Wyl gheue me Wryt of

thy blood of the for sayd the
nathans and for moncymentys
edform them. Under the figure
marryel at being one day in
the playn the letter thou shalt
hancys the daffys the qvych
theophylus. Dyd lant pua af
ter the sayd theophylus. cony
derant the dangier the was in
be hys synys. Dyd Wery on
day befor the ymage of the mo
ther of god. as hand hyn grace
et pardon the qvych the dyd pray
hys chyld to be for hyn synys
com. Wyth the sayd theophylus
be for the delyt to the qvych
shd gart adue the letter agayn
to the sayd theophylus. Followys
after that the sayd theophylus
holys so spial the was com
nyten paradye in the qvych
appeys that qvach syn that
mandops to thys word heys
so that he returne to the trefe
ryer of grace mother of god et
that he serue hys et hols hys
dewotyly. shd myt nat saylze
them in the necessity no mor
than shd to theophylus et
Werytably shd adue adfort
to them that serwe hys for
suppos that they pfer long
spays in syn alwayes at the

last they ar collyt agayn from
syn et comert by penance et
by prayer et intercessyon of the
glorious mother of god wyred
of our the qvych was conyret
adulterer the qvych had oon
Wyll knowing that he befor a
fynful woman the sayd Wyll
of the sayd adulterer requyrd
the glorious byergyn mary
dayly in the chyrch that the mo
ther of god wold remeny hys
of the sayd adulterer the qvych
had takyn an abusy syn. Dyd
hand et oon day that shd dyd
pray the byergyn mary appe
re to hys sayng hys that. I
wenge the of thys woman no
dopreys for that ys no day
but shd synne abowndantly
weys for to honore myssayes
a bondeth. we maye to ho
uour me for thys cause. I can
no shd do hys et myt et in
contynent the sayd. Women as
owt of yr Wyll et carowsyn as
pys sayand in hys self sayt ys
so that the byergyn mary Wyll
nat remeny me in the sayd ad
ulterer. I shd comfeynt to hys
son et sayant. Thys wordys
shd partys forth of the chyrche
et dyd meys the sayd woman

synful the Wyche powyr syn-
ner assyde at his quene shosaid
incōtynē the tokyt onfwerpe
I haue long tyme prayd the mo-
ther of god that sho wold wete
ge me on the that as holdyn my
spowe form me the quychē an-
werpe that sho wold nat do the
no dysplayse the cause that
thow serwit hyr on thy kynys
a hondreth tymys the day for
the honowr of hyrēt sayant
a hondreth tymys the. Ave ma-
ria. et for this cause. I mowe
mur a geys the et. I haue hop-
yr soon shal reweye me a thys
hard be the synful Woman fel
a poon hyr kynys so for the
thoyer assand yr meys et pro-
mettant that sho shold newyr
syn Wyth hyr sayd Spowe
the quychē sho byd mayl and
gret penitance for hyr synys
a lywand holyly wnto the eynd
of hyr lyue. Certes yr ys gret
dyspalyt that the saoul of ony
pson the quychē set wys dayly
the mother of god of ony pray-
son shold be damnyd aboue al
other of the sayd saluacyō an-
gelz the quychē angel gabrys
hollyt hyr by for the sowthe of
the fetuēs of the gloryous bier

gyn mary mother of god on
they be partyt of thes body
they haue the grates by repen-
tant et bys penitance assand
meyte at god of that synys
We haue gret exaples of gret
synners that haue seruyt the
gloryous mother of god dayly
of oon. Ave maria. That as
fownd the Waye of saluē the
Wyche the dyspalyt mary as
taylryn the saoul out of the
handys of the deuyll. Maynyn
other thing. We cryd of a theyt
that hollyt mary dayly. Wyth
oon. Ave maria. So as he byd
reys ys heyd was smyttynt
hym bot the sayd heyd lost nat
the word wnto yat he was
holy shepwynd of al hys synys
ther for shold al god crystyn
mandewotly setne the dys-
gyn mary be in what steyt
that empe be.

The .iii. chapter

**shal trapecte of the on-
rayson Domyne et
of hys Werten.**



In this present chep-
tur We shal say first
that the orayson do-
minical is callit the
Pater noster. Amāg
al others thynge et oraisons yt
is the most exelēt the most sal-
utayr the qwyche trāslacion fol-
lowes in englysh. Owr father
that is i heuyn thy naame most
be holowyd thy kynryk We
most cū to thi wil most be doon
in erth as in heuyn ouer bred
Dayly gheue We to Day and
forgheue We ouer synys as
We for gheue al others et suffyr
not We to be tēpyt bot delpyer

We from al ewyl Amen. **O**r
We procede of the exposicion of
ych oon of the. viij. ashyngs et peti-
cions cōteynyt in the orayson a-
foresaid We say that manne wo-
man may not haue no obteyne
salut i the reawme of paradys
wyth out this oraison. for as
the appoystyl in the poystyl the
qwyche ys Wrytten to philipen
cyens. *Nō sumus sufficētes a
nobis etiā cogitare.* That is to
to say that We haf no faculte to
thynk any good of our self by
mor rayson We haue no myght
no faculte to do any thynge wyth
d i

owt the myght be ghewyn to
Us the qwyth yt is ghewyn be
grace of god that is not ghewin
regulary of god to them that ar
growyn in aage parfyte Wyth
owth thay ashe be orayson De-
woyt thys be argumēt taylryn
in the sens cōtraire in the Wan-
geyl sant ioon i the. vi. cheptur
Petite et accipietis. Ashe at iesu
cryst ze shal haue it yat ze Walde
haue/as he Walde say ze yf ashe
nat be orayson Dewoyt ze shal
haue nat. yff yt is than that na
man may be sauyt Wyth owt
good opacyon. Quia habitabit
i tabernaculo dei q opat iusticiā
Et ait psalmista. The psalmy-
ste sayes that he shal dwel i the
tabernacul of god i hewyn i bea-
tytud the qwyth doys Werlrys
of iustys of vertu a good opera-
cion ma not be maid Wyth owt
oraison yt is so that the oraison
domynical that is to vnderstōd
the pater noster aboue said is of
mor greytter effec no ony other
a exeltes al other oraisōs in. iiii
thyng fyrst in auctorite a digni-
te for iesu chryst ovr salwpo-
wer maid a ordaynt yt as sowerayn
lord et mayster et techyt to hys
dysciplis i sant mathow in the

vi. cheptur. Segūdy yt pcedys
et exeltes aboue et amang al o-
rayson as to the sentens a short
substans a the redēptur maid yt
short for thre thyngys fyrst to
that the sayd orayson myght be
mor lyghtly leyrd vnderston-
dyt holdyn et layd forzet. Se-
gūdy thar to that the oraison
myght be sayd a rehersyt a that
yt shuld not engēdyr noysūnes
to them that sayes yt the. iii.
caus thar to no man myght ex-
cuse to Do orayson to god for
ych oon man raisōnabyl myght
leynyt et sayed Dayly ageyns
thys doys manay the qwyth sū-
tyne By oon day o. ii. dayes lati-
tyes to say oon Vater noster By
rayson of ther occupacyōs a for-
zettys not the thyng requyrd
to the necessite corporel for they
War newyr so occupet bot they
Wold talz sum howr to help to
the said necessyte corporal that
ys to tayl the refectyon of the
body bot they forzet oft yt at p-
tenys to god a theyr awn saowl
lis the thryd a prīcypal the oray-
son domynical excedys in exaw-
dyblyte for yt ys mor exawdy-
bly no oon other the raisō qwer
for to no man may reppel ne

deny the orayson the Wyche as
beyn ordanyt et mayd by hym
self yt ys so that iesu cryst has
mayd the sayd orayson qweyr
for amang al other yt ys the
most exawdybl the fowrth cau
sps the sayd orayson exceedys by
excellens al other oraisons in fe
cōdyte et fertilyte for al thynge
necessayr to the saowl et the bo
dy in thys present lyue as in the
hewynly lyff of paradys ar in
cloyst in the sayd orayson Do
mynical et they ar put after the
ordyr after as We shuld ashe et
Desyr et yt ys to notysse that
the sayd orayson Domyical as
beyng mayd of oon excellent lord
et mayster as yt apperys yt ys
ryght artysfycial for yt captis
the beynopwols of god the fa
ther beryng to hym reuerens et
honowr qwen he cal Vater et he
shys not of this naam heyr do
minus or De^r or creator. That
ys to say that Iesu cryst callys
not god ys father lord or god or
creatur the qwyche ar names of
Dreyd bot We cal hym father
qwyche as nam of lowf for that
god lowys We paternally and
Wald belowyt of We fillyally
for that caus he sayes. Vater

noster. That ys to say our fa
ther on the qwyche nam of fa
ther We shuld remembryr We
ar ys chyldryns We Wyl that
our oraysō be hoolfully offert
theyr for said saynt toon. Johā
nis. iij. Videte qualem caritatē
Dederit nobis pater ut filij dei
nominemur et sumus. That ys
to say se qwat charyte god the
father as ghewyne We that ys
that We ar callyt hys sonnyes et
the sonnyes of god ys We be the
soōnis of god not oonly namyt
et bot ryally We ar the sonnyes
of god et ys We ar the hoyrs. He
redes dei et coheredes autē xpi.
Et yt ys to notysse that he sayd
this Woord owrs theyr to that
no man shuld meyl We et hym
for that no man shuld rows no
Want hym of hys lynage Des
prisant other for no man Werit
ably may say thir Wordis. Va
ter noster. Bot oonly them that
ar brythyr in god et Weritably
alman et Woman als Weyl no
bly as Wynnobly als Weel zong
as hold ryche as powyr ar lyl
in. iij. thyngeys et may be ryght
callyt bryther fyrst et so that god
as mayd and formyt We al of
nought as nobyls lryngys pren
d ij

as powyr ar lylz zong and ald.
Seguēdly that We ar al cumyt
nalzpd a boue the erth. Job. i.
Nudus egressus sum de utero
matris mee. The thryd caus in
thys that We ar al of short lyl.
Job. xiiij. Nudus brevis Dies
hois sunt. .iij. The. iij. rayson
that al men as lzyngg pryncps
payfans ryches & powyrs they
shal compeyr on the day of iuge
ment in general be for the siege
imperial of iesu cryst for to re
sayf after theyr good deyds et
ewyl Deyds the sentēs of ovr
redemptur. Apostolu. Omnes
nos manifestari oportet ante
tribunal cristi. In the quhyt yt
ys clerly shawpnyng that We ar
al in lylz brether followes after
Qui es i celis. Et yf they ashe
qweyr for he sayes. Qui es
in celis. That ys to vnderston
god ys ower al Wayt in essens
presens and puyssans in erth be
myrcy in hel be iustys i hewyn
be gloyr the docturs answerys
yt as beyng put theyr to that
ovr redemptur and salupowr
iesu chryst shuld gheue to Wn
derston that We shuld lowf
sepl: et desyr the hewynly thyn
gys and not the erthly tempo

ralytes after the conseil of the
appoystyl. Que sursum sunt
querite non que super terram.
Ad collocēs tercio. Et the self
thynng he sayes for to shaw We
the plays War We War mayd
& boght to the qwyche plays We
shuld dayely mayl: oō iowrnyp
et for thys We shuld mo: desyr
the. Eynd and the thynngys the
qwyche be holdys the said eynd
the qwyche ar ordaynyt for the
sayd eynd et for thys caus iesu
chryst ovr redemptur puttys
fyrst two petitions the qwyche
be holdys to god the qwyche ys
the eynd of al thys. fyrst ys.
Sāctificetur nomē tuū. That
ys to say shyr thy nam mot be
sanctysfyet. In the qwyche pety
cyon We Desyr and ashes that
the nam of god be honowreth
Saynt augustyn. In libro secu
do De sermone Domini in mon
te sayes. We ar moneyft i thys
pety cyon that the nam of god
the qwyche ys ewyr holy mot be
reputt yt holy toward men that
ys to say that yt be nat dyspy
syt that yt prouffyt to men and
not to god and be thys apperys
that We ashe nat be the sayd pe
ticyon that the nam of god be

sanctified i the self for it ys not
possibyl that it be moze sanctified
than yt ys. Bot We aske that yt
be sanctified in We and that yt
shuld be honowryd as holy lo-
wyssing wyth hart passyt et
low and i psshand wyth mowht
et weyl: lxx and good lxx bot
now ys pitte the nam of god is
blasphemyt be many chrystyn
men moze than sanctified of this
playnres ysate the. li. cheptur.
Iugiter tota Die nomen meum
blasphematur. Sych blasphe-
mowze honowzes not the nam
of god et they malz no orayson
to god agreeabyl bot Dysplay-
sant. The segund peticyon of the
sayd orayson domynical ys. Ad-
ueniat regnum tuum. That is
to say the lxxngryl: mot cum
to We. Saynt augustyn in the
plays be for allepyd that We
excyt ovr desyr be the sayd peti-
cyon that ys that the realme of
hewyn cu to We: that We may
regne in yt. Et Werytably the
segund thyng that We desyr af-
ter the honowr of god ys that
We may cu to the reawline of
hewyn. As be the fyrst peticyon
as sayd ys We Desyr that god
be honowryt & glorified by the

menterth. Et be the segund pe-
ticyon We aske We may cum to
the gloyr of god et yede iuch
to save thy reawline mot cum
to We as qwa Wold Desyr at
god et aske that he regne in We
that We may synaly have hys
gloyr after yt ys Wrytten be
the gloypows ewangelist saynt
Luci the. xii. cheptur. Regni
dei intra vos est. for god dweli
ys i the soul of oon ryght wys
man as in hys reawline be gra-
ce in hewyn. be gloyr upar We
Desyr to repng qwar be Wyl
say on the Day of iugement ge-
neral to his belowyt and fayth-
ful peupyl. Cum blessed of my
father resayf presently the re-
awline the qwyche ys redde sen
the begynnyng of the Ward
the thryd peticyon ys. fiat vo-
luntas tua sicut in celo et in ter-
ra. That ys to say thy Wyl
most be mayd inerth as in he-
wyn this present peticyon & the
other that followys be holdys
the thyngys that ar ordaynt to
the eynd for be this present peti-
cion thus as sayes sant awstye
i the plays pallegyd aboue sayd
that ovr ashyng that ys We
aske the meryt be the qwyche

We may haue to beyn beateyn
that conseye in the obeyfance
of the godly commandmentys
et he thys washe as the Wyll
of god ys mayd in heuyn be the
angels et sych lyl: the Wyll of
god mot be mayd in erth be We
ray obeyfance et as the angels
coformys to the heuyn that Wil
to the Wyll of god sych lyl: the
men in erth mot conform to the
Wyll to the Wyll of god the fa-
ther et makear they Do nat so
thay that nowrinne ageyns
god in tribulacyon the quye
ys conuyned to lryn that they
ar not in the grace of god they ar
lyl: to con pot that boyd that
sondys fast et lyl: a quye that
ys conuyned et cryes fast.
Certanly the good peupyl 2for
mys the Wil to the Wil of god
Exampil of oure redeptur that
sayd. Non mea voluntas fiat
sed tua. God my father thi Wil
mot be Doon et not myn. The
fourth peticion ys. Panem no-
strum quotidianum Da nobis
hodie. That ys to say gheue
Us to Day oure Dayly bred be
this peticion We aske at god at
he gheue Us oure neydful ly-
wyng the substans of oure body

et the lywyng of oure sawl that
the ys holy body precyows & be
thys bred yt ys to Understonde
al neydful et requyrd to thys
present lyff. Et certanly the
thyngys necessarye quye ar
requyrd for oure lyue shuld be
asked at god oure father & may-
lar for as sayes the psalmyst.
Oculi omnium in te sperant et
tudas escam illorum in tempore
oportuno. That ys to say lord
god the eyn of al them of lyue
ar vplestyt to the and as hop in
the for thys cause that thou
shuld gheue substans to lyue for
that sustentacyon of the body.
Et Werytably the mayheyr of
askyng the thyngys tēporellye
yt is shewyng to Us oure Wy-
detylly in thys peticion for be this
the sayd. Panem. ys ghewyn Us
to Understonde that We shuld
fle al superfluyte of meyttye
et ys yt happynys that god has
ghewyn Us oure thyng ouer
the bred We shuld lowe & thank
hym gracioly by thys that ys
sayd. Da nobis. It ys to Un-
derstonde We haue no thyng of
Us ys god gheue yt to Us for
that sayes the popstil. *Quid ha-*
bes qd non accepisti. That ys to

say what good ye a thow bot
thow as thalyn et resawpt
them of god be the self that ye
sayd da / yt ye shewyng to us
that We shuld nat tapl: the
thyngys temporellys of our
self bot of god the malzar & ghe-
wer of al good as had hym mey-
lyly and dowtably he or sho
that resawps et talrys them
be hym self of hys ppre hand
he talrys them In ryghtwysly
for god gheue them hym nat
bot dyd tapl: them by hym self
as them that ar vsuriers theyf-
fys et payllars heurmayster et
othersthat Wynnyys iniustly et
talrys the temporel gooddy of
them self agēs god et thar awn
propre salut seand & be holdand
awat they may say pssytably
to ther salut. Danem nostrum
quotidianum da nobis hodie.
for not Understond ne sey be
thys that yt ye sayd nobis ye
ghewyn to Understond that no
man shuld propply appropier
to them the sayd thyngys tym-
porels bot shuld comen them
et depart them to mysterfowl
folle after the say of sant augu-
styn. De meo utiqz quero aut
cristus da michi et reddam tibi

habuisti me largitorum et fac
me Debitore. That ye to saye
that iesu cryst sayd to the ryche
of thys Ward I asbe the of
myyn gheue me et I shal gheue
the mayl: me detteur of thys
that I haue lent the thow ghe-
ue me smal I shal gheue the
syndry thyngys thow gheueys
erth ly thyngys I shal gheue
the heuynly thyngys ewyr-
lestand for temporellys I shal
gheue me self to the thys ye
Weyl to notys as to the Weyr-
leys of charyte be thys that ye
sayd hodye god Wald tapl: fro
Us the gret & effyce besynes
& supplew solycytud of the thyn-
ghys temporellys after ye yt ye
Wryttn in sant mathow i the
Bicheptur. Nolite esse solliciti
in crastinum. God Wald nat
that We shuld be of ower greyt
Desyr to conuoyt the thyngys
temporels the qwysh pmytys
long lyue coqwestand by trewe
or not trewe by many yearys
to cum as dyd the ewyl ryche et
Wraychet synner of the qwysh
ye Wryttn in the Wangel by
the parson of the sayd ryche.
Anima mea habes multa bona
in annos plurimos. That ye

to say myfowl may be good che-
re for thou as mych goodys
Gadderpt in Thy Lawes and
thy garnyngs by spildry and
long rearys. Et answerys the
woys of the Synne iustys to
hym. Stulte hac nocte anima
tua ate et que congregasti signa
erunt. that ys fowl mōdāin the
dewpkyss shal cum thys nyght
the qwyche shal taylor thyfowl
and shall berpt to ewyrllest and
dannacyon to qwoin shal be ghe
wyn the goodys that thou as
iustly coqwyss as he wold say
thou shal kyss them for ewyrl
mor. The. vi. petycon ys. Et
dimitte nobis debita nra sicut
et nos dimittimus debitoribus
nostris. That ys to say for ghe
ue we our dettys as we for
gheue to our dettours by thys
petycon we may ashe as god
for gheueys our synnyss Soon
ageyns god ageyns our nyght
bowre et as ageyns our self et
thys petycon in the regard of
ewyl syne of the qwyche ewyl
we ashe to be dylmyerpt. Et
certaynly we ashe mor at god
requyrād that he for gheue we
our debtes that ys to say our

synnyss for the fyrst we requyre
as hand at he for gheue we the
coulp et the payne the qwyche
we shuld pay for our synnyss.
The qwyche can not be doon in
the segund as we wold say for
gheue we our synnyss for yt
happynys oft that the syne ys
for ghewyn as to the coulp et
alwayes the sayd syn bydys as
to the payn by thys that he say
es after. Sicut et nos. &c. Is
ghewyn clerly to Underston
ys that we for gheue and owe
al rancur et indygnacyon the
qwyche we haff in our hartys
ageyns our nythbowres & pro
chayns god Wyl for gheue we
et we Wyl not for gheue other
god Wyl not for gheue we af
ter the saye of the Wangel. Si
non dimiseritis nec pater de fter
celestis dimittet vobis peccata
vestra. That ys to say ys for
gheue not your nyghtbowres
theyr mywys your father celest
ial wil not for gheue you your
synnyss. Et in dowttabyll yt ys
to notys that our salyowr et
redeptur iesu cryst put thys ar
ticle beforsayd. Sicut & nos di
mittimus debitoribus nostris.

for to shaw We et terych We
We may not have no grace no
pardon of ovr synnes Wyth
ovr fyrst We haſt i We charite
& that We for gheue a We asbe
forgheuenes for that ys no mā
that has rācur apon hys nyght
bowr newer mo: he ſhal be for-
ghewyn by thys petycyon yt ys
ghewyn clerly to Underſtōd
that We ſhuld nat aſh at god
thyng bot yt wor iuſt. Et We
rytably yt ys oon thyng ryght
iuſt to forghene ovr Ennemis
ſo far as We asbe forghuenes
of ovr ſynnes. The. vii. petici-
on cōtenyt in thys ſayd orayſon
domynical ys. Et ne nos indu-
cas intemptationem. That ys
to ſay leyd We not intempta-
cyon et We aſh yat he Wyl de-
lyuer We of the e Wyllys the
qwyche We ar inclynyt to ſyn
to do ewyl by thys petycyon et
thys demād ys ghewyn to We
to Underſtōd that We ſhuld re-
quyr at god no oonly that he
forgheue We ovr ſynnes bot
hals that he pſerue et lrepp We
from the occaſyon of ſyn et to
gheue We ſore ſtrenght and
myght to batayle ageyn the tē-
ptacyons frauddys et gayſys

of the dewyl of hel for pryncy-
pally We ſhuld have in ovr cou-
rage ferme conſtans of purpoſe
Wyth Wyl ther to weyr et re-
ſyſt the ſayd temptacyons for
aſſo myche as We reſyſt We
ſhal have meryt et yt ys good
to Underſtōd that ovr ſaw-
ouret redeptur ieſu cryſt kno-
wand the tēptacyons ar ryght
peryllous to man put thys pe-
ticyon & yt ſhuld by Underſtōd
that We asbe ſynply to by not
tempyt bot We asbe & requyrys
at god ovr maylar that We
by not led ne condwys in temp-
tacyon that ys to ſay We benot
ower cumpt in temptacyon ne
omertaylryn be ſyn that ovr
ennemyes & dewyls of hel may
not hold We in thar nettyes as
the ſych ys in the net of the ſp-
char et certanly yt ys weel ex-
pedyent et reaſonnably that
We requyr god ovr maylar in
ovr orayſon that he preſerue &
lrepp We from temptacyon for
ovr adwerſayr the Dewyll of
hellucyfer et hys complacyes et
follows ar ewyr in Waych for
to temp We for the grett aſt
part of ovr meryttys ys ſow-
ſtenant trybulacyon et overcū

mand the temptacions of thys
present lyff for as sayes saynt
Bernard. Quociens resistis
tociens coronaberis. That ys
to saye also oft as thou resystes
the temptacions & tribulacions
of this world not only the tēp
tacions of thys world bot also
of the welgylt et cursyt flech of
thy body for thy body tempys
the by day & nyght fleschly lust
and to caus to syn of lychery et
to caus us to ryne in dānacyn
e wyrclestand & also to shew the
the temptacyon of the ennemy
that purchassyng the nyght et
day for to draw the to the pay
nes of hel et yf thou ma ower
cum thyr thre ennemyes also ma
ny tymes thouw shalbe crow
nyd in the realme of paradys yt
ys than expedyt to put a labo^r
wyth payn to resyst to the sayd
tēptacions oz other wayes our
werllys shalbe smal for that
sayes sant augustyn. Nullus
hominum est tāta iusticia pre
ditus cui non sit necessaria tri
bulacionis temptacio ad profici
endum. That ys to say ther
ys no man that ys omyt of so
gret iustys to the qwyche the tē
tacyon of trybulacyon ys neyds

ful for to proffyt et haue meryt
of the ewerlestand lyue our sa
wyour et redemptur iesu cryst
was tempyt bot he was nat
led in tēptacyon for he resystet
et owercom the temptacyon of
the dewyl of hel inemy of man
kynd ghenād us exēpil that he
wald weyl we war tēpyt bot
he wyl that we resist the temp
tacyons et that we owercom et
ower com and we may meryt
the ewerlestand lyue for thys
caus yt ys neydsful to batell et
stryue ageyns the dewyl of hel
et the world our propre flech
for ester the say of the appoy
styl. Nullus coronabitur nisi
qui legitime certauerit. That
ys to say no man may haue the
crown of gloyr wyth out he
stryue et batyhl strengthly page
yns the dewyl et the temptacy
ons of the world & of the flech
as dyt the glozpow^r matyrs as
sant athoin the qwyche batyl
lyt ageyns the Dewyl sant l^a
theryn qwyche Weryt the flech
wyth gret martyrdom sant se
bastien qwyche suffert gretuly
for the louf of god the holy vier
gyns of paradys the holy mar
tyrs & holy cōfessours patryars

chys proffyttyes et al the holy
santys of heuyn qwyche as
Weryt ageyns thyr thre enne-
mys and worcummyt them by
the qwyche they ar crownyt
in paradys. So most al mem-
lywand i thys World most ba-
teyl & Weyer ageyns the dewyl
the flech and the World & thair
temptacyons yf We Wyl haue
crown in paradys. The .vij.
et last petytonys. Sed libera
nos amalo amen. That ys to
say delyuer We from al ewyl &
parells of thys Warld Waye
We ar presat / of the qwyche yt
ys ful for We ar awpronyt
ewyrych day & ewyryche howr
Wyth syndry nettys et tempyt
Wyth owr ennemys deydy by
thair inwyoes Dyedys ful of
enwy et inpyte of the dewyl-
lys of hel We haue dreyd et dy-
sordanyt loue We haue be for
owr eyn and Weylyt Wyl by
hynd We dylectacyō of the syn-
mys by passyt on owr lesthand
in pacys in adwercite oon owr
ryght hand elacion & pryd i pros-
pertyte & be al thyr Wayes and
inawat stayt at ewyr We by et
awat ewyr We synd We i daye
ly We haue the dewyl that Was

chys et spyres of al partyes for
to taylor & put We i hys bandys
for to haue owr saowl et to beir
yt i hel Wyth lucyfer and al hys
company and for that We shuld
do Weyl hauand remenbrant i
mynd be for owr eyn owr sawys
owr et redemptur iesu crist and
ys bleschyd passyon et say & cry
Wyth he Woys god almyghty
delywer We from al ewil ame-
ys also mych to say so most yt
be & thys suffys as to the chep-
tur of thys present tractye & of
al the oraison Somynycal et of
the .vij. petycyons cōtynyt i yt

The .v. cheptur
tractis of the .iij. arty-
cles of the fayth cōtes
nyt in the gret credo &
the lytel that the cler-
lys callis the symbols
le of the fayth.



The sayth of Ihesu
cryst the qwyche
shuld be preschyt to
faythful and trew
crestyn pewpyl the
qwyche be them shuld be dylly-
gently lreppyt for yt ys the foun-
dement of al good et the begyn-
nyng of al salwt et yt ys plainly
contenyt in the credo the qwyche
the appoystylls mayd to ovr
Doctryn and techyng et for to
shaw the sayth of god et the ar-
tycles that We shuld trew ser-
wently for to be i the company
of god. of the credo followes the

trynslacyon of latyn in inglyss
I. trow in god the father al-
myghty maylar of heuyn et
erth. Et in iesu cryst ovr oon-
ly lord. The qwyche Was con-
sawpt of the holy gheost. Boor-
ne of the viergyn mary qwhych
souffryt Under pons pplayt
qwyche Was crucifyed deyt et
grawyt qwyche dyscedyt to the
hellis and roys the thryd Day
qwyche ascendyt to the heuyns
ys & syttys oon the ryght hond
of god the father almighty and
from that shal cu to iuge qwylz
et deyd I. trow in te holy geost.



Et in the holy chyrch catholylz
 Et in the comunyon of santys
 Et in the tempsyon of synnyes
 the ryspyng of the flech. & wpr=
 lestant lyff and yt ys goodlyar
 to Wnderstonde We shal exspos
 by partyes the forsayd credo co
 tenant al the artylzpls of the
 sayth the qwyth the first appar
 tenyt to the father et. vi. other
 followyng to the soonet the. v.
 last to the holy gheost for yt ys
 to notyf that ewyrych mā & wo
 man ys holdyng and bownd to
 beleys in the sayd. xij. artylzpls
 cōtenyt in the said greyt credo &

the les forzet ony er in oon of the
 said artylzpls & beleysys nat fer
 wently Wyth owt ony dōwt he
 ys i the stayt of damnacyon be
 this Wyth owt sayht noon shal
 be sawyt no enter i paradye as
 yt ys Wryttyn be saynt Mare
 xvi. cheptur. Qui nō crediderit
 condēnabitur. He that mysbe=
 lywys he shalbe condānyt. Et
 indowtabyl al men et Women
 from that they be cūmyt to the
 zearys of Dyscrecyon they ar
 bownd to leyen the Water no=
 fter forsayd et the Credo.



¶ It ys shawpynge be a figur
roond. Oon god byt owt eynd
et wyth owt begynnynge. fa-
ther almighty verray maylar
of the world. Into the qwyche
we shuld trust selzylly.

Saynt Peter put in the
sayd credo the fyrst ar-
tycl that ys to Un-

derstonde. Credo in deū patrē
ōipotētē creatorē celi ⁊ terre
That is to say I beleve god the
father almyghty maylar of
hewyn ⁊ erth of the qwyche saye
Jeremy in the segund cheptur
qwen he said in the pson of god
the father / thou shal cal me fa-
ther the qwyche as mayd the
erth ⁊ mayd the hewyn et shal
not ces to cū after me by faith
Saynt augustyn expose the
sayd artycl et sayes that god
the father ys maylar of he-
wyn and erth that ys to say al
thyngys bysybly ⁊ inuysibly
ageyns thys artycl errys
grettumly the cursyt heretys
Manicheus that said the prys
of tenebrys the Dewyl of hel
had creat the thyng bysybly
⁊ that god had mayd the thyngys
inuysibly the qwyche heresys
ys hattrent to god et men
et al creaturs. It ys hattrent to
god sych heresy maylys les
the lordshyp of god qwen yt ow-
tys the creacyon et lordshyp of
thyngys bysybly. Self that
sayd heresy ys hattrent to men
qwen it ys said that the men as
to a parti corporel bysybly ys by
the dewyl ⁊ generally sych heresy

Bylippedys et fplys al the crea-
 tures bysibyls be that yt is said
 that they haue beyn mayd by
 dewplyr myght / this distroys
 appertly ysape . xlv . cheptur
 qwen he sayd in the person of
 god the father. Ego dominus
 et nō est alter formans lucem
 et creans tenebras. That ys
 to say I am the greyt lord and
 maylar of the World / et not
 no other the qwyth. as mayd
 the lychtys et the dylines. Et
 the psalmyst says. Omnia que-
 cunq; voluit fecit. That ys to
 say god as ma id ye thing that
 as plesyt hym in hewyn et in
 erth. Et certainly by the cōsy-
 deracyon of thys artylrpl he
 ys bound to gheue graces et
 lowynge to god of hys crea-
 cyon / to hse weyl the thyng
 great that ys to understond
 to the gloys of god in hys awn
 prouffyt humannelfshp. We ar
 monest by cōsyderacyon of this
 artylrpl to understond the dy-
 gnyte of manlynt for god as
 mayd al thyngys et creature for
 man et has put them in the sub-
 iecyon of man qwyth ys only
 subgeft to god.



Jacob lowyt ioseph ys Deyc
 chyd. Aboue al other Wyth
 owt cōparason. God almyghty
 the he lryng tryuphant. Lowyt
 iesus as verray father the soon



Dunt Andro put
 tye the segund ar-
 tylrpl that is to br-
 derstond. Et i iel-

cristum filiū eius vnicū Dominū nostrū. That ys to say I trew i iesu cryst hys oonly soon ovr lord for iesu cryst is soon of god the father/et he is ovr lord be ryght of creacyō of gubernacion et of redēcyon. Et certāly We shuld trew that iesu crist ys Derray oonly soon of god the father the qwyth has beyn eterna ly Wyth hys father et that the pson of the said soon is diuidyt & other thā the pson of the father self lylz that the sayd soon ys of oon self natur & essēs Wyth the father qwyth ys lylz & sēblabyl to the father et coeternal to the father after the say of sant ioon in the .x. cheptur. Ego et pater vnu sumus. Iesu crist sayes my father is grettar & I ar a self essens. Et pater maior me est. That ys to say my father ys grettar than I to the regard of my humanitye. Be this that ys sayd ovr lord ys yt notit yat be of ovr Wyllys awowys Iesu cryst for ovr lord by .v. raysons the fyrst for he is nobyl face. i. Altissimifilius. That ys to say that he is the soon of the most hye lord god the father. Secūd ly he ys sweth sa that be hys

swetnes he ys callit the lam efter the say of saynt ioon the baptyst. Ecce agnus dei Johānis. i. & i psalme. liij. cheptur. Et quasi agnus coram tondēte se obmutescet. The thred rayson ys for he ys statlz for to defens We et Delyuer We of ewyl after the sayd of the psalmyst. Dñs protector Dite mee a quo trepidabo Ovr lord ys my defēsor of my lyue of qwam shal I haue dreyd The fowrth rason is for he has boght We of his pryows blood after the say of the appoystyl. Emptient estis precio magno. The .v. rayson ys for he ys fre & large & redy to reward his seruans efter the say of saynt augustyn i the booke the .xxij. cheptur of te cyte of god. Quod deū pparauit diligentibz se fide non capit/spem non attingit caritati nō apprehendit desideria & vota transgredit/acquiri potest estis mari nō potest. That ys to say it ma not be talyrnynt that god as ordapnt to them that lowys hym yt may not be talryn be charyte ne by hop ne charyte yt passys the desyre of man lryn yt may be gottyn bot yt cannot be exstymet.



spiritu sancto natus ex
maria Virgine. That
ys to say that iesu crist
Was consawpt of the
holy gheost et boorn of
the Wpergyn mary & yt
ys to notysy that We
shold trew i the incar-
nacyon the soon of god
by the qwyche yt ys ap-
peryt to We in oon for-
medisibill. Baruch. iij
Post hec in terris visus
est et cum hominibus
conuersatus est. That
ys to say after sum tyme
Iesu chryst soon of
god as beyng seyng in
the erth and conuersyt
Wyth men. Et certes
after that the angel ga-
briel Was send to the
Wpergyn mary & that
scho trowyt et cōsentyt

¶ Oon greyn bows al in low
of fier. Saw moyses Wyth owt
ony lesyon. The Wpergyn also
cōsawit the soon of god. Et did
beyr hym Wyth owt corrupciō
Aynt ioon the Wā
gelyst puttys the
thryd artycle Qui
conceptus est De



ther to the holy gheost cū in hyr
the qwyche formyt in oon instāt
of blood pur et cleyn pcepows
Byrgynal of the gloryows holy
mary the qwyche scho trowyt &
cōsentyt the body of ovr redēp-
tur in the qwyche Was put in yt
the self instant hys saowl the
qwyche Was creat of nat and

Was the said saowl cō
iunct inoon instāt to
the sayd body & dewyll
o: ganyzit & formyt the
said body & saowl Was
Wnyst to the diwyny
te in the person of the
soon of god sayd after
the qwpch ys boorn of
the Wpergyn mary et
certainly thaxt ys try
ppl estat of man lzynd that ys
to Wnderstond of maryage of
Wedow & of byrginite the fyrst
ys good the segund better the
thryd alther best ys thys that
ys good ys gñewyn to god for
thys caus yt Was weyl sey
myng et conuenabyl that iesu
cryst Was boorn of ye Wpergyn
mary in thys monstre & shawys
the excellens of iesu cryst of the
flayt of Wpergynite that Was
fulfyllt the beryte of the pro
phete of ysaye. Ecce virgo cō
cipiet & pariet filium. The per
dyon Was mayd by Eue the
qwpche Was Weyrgyn & the re
paracyon Was mayd by the glo
rious Wpergyn mary fowl of
al benedictyon.



Moyses maid oon hedder ry
Wp. Dwer of the regard lrepyt
from deeth. Also iesus for to by
deyd. Wnder pylat Was ghes
wyn to the co: s.



Aynt James The
mayr put the iiii.
article of the faith
i the credo that ys
to Wnderstōd. Ies
sus sub pontico pylato. That is
to say our salwour Jesu cryst
has suffert passyon Wnder pōs
pylat et Was crucifyed deyd &
eyr dyt & certāly thus We shuld
trow the incarnacyon of Jesu
cryst soon of god sychlyl: shuld
be trow the passyō: the deyd of
the sayd et certainly our redēp
tur suffert spolacyon and des
nudacion owtwart for he Was

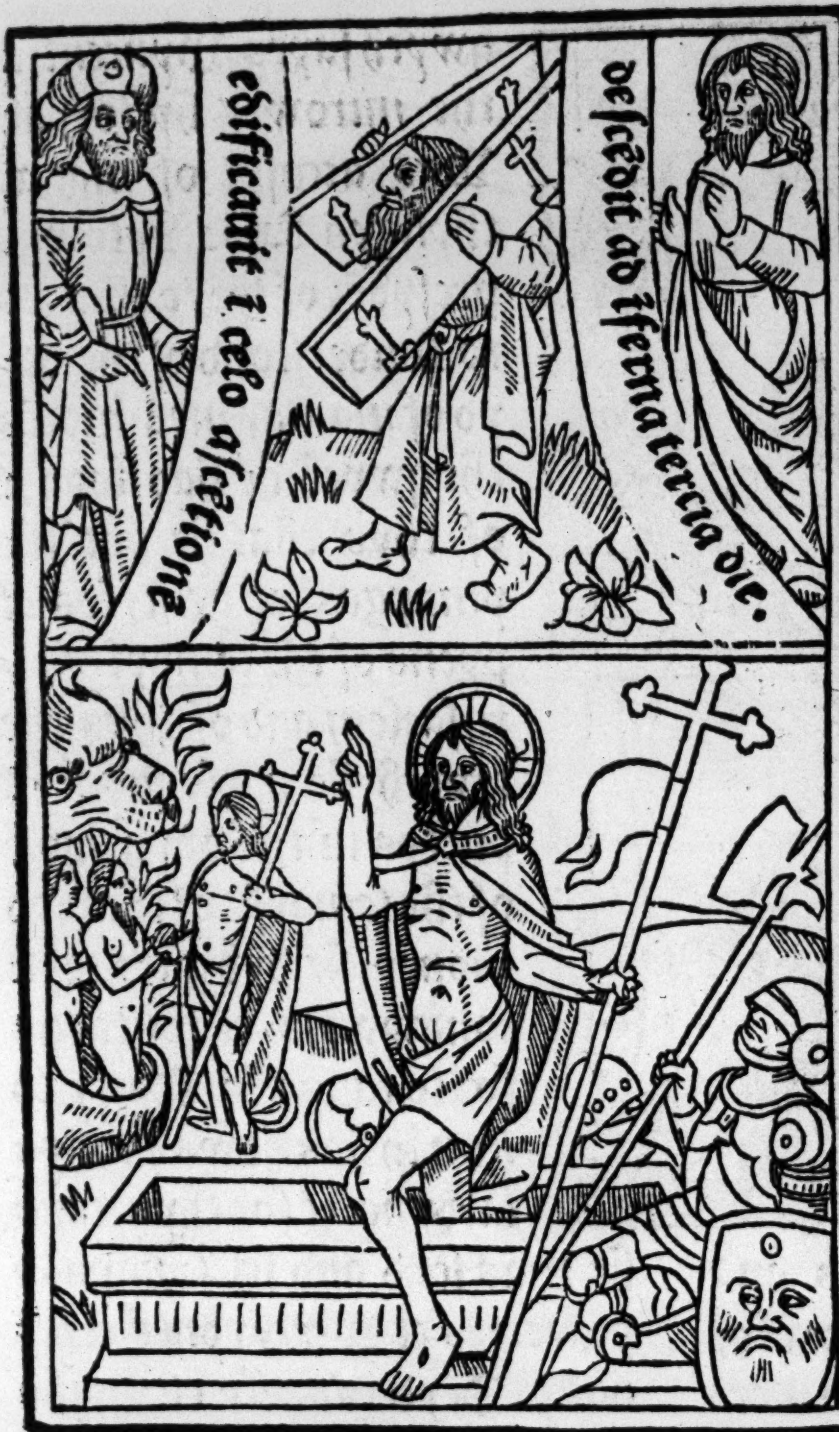


qwych sayes Wyncent in
the mirowre hyfloryal
Was accusyt of many
thyngys basoz Sytolpus
presydēt of syrye that ys
to Wnderstonde of the de-
yd of many men inocēs
the qwych he had sloonet
of thys that he put the
ymayges of gentylys et
pyens of the tempyl of ie-
rusaelem and of thys the
qwych he applyquys et
puttys in the opyn boost
of the tempyl: of the sayd
money he dyd gar mayl:
condwyttis et fontayns
for to caus the Water to
cum in hys hows: in hys
iardyns et for thys caus

put al nayl:yt in the cors and
had nat oonly oon dysh fowl of
Water he had in hys body mer-
welows sturging et dolor for
from the sool of hys seyt wnto
hys heyd ther Was no helth in
hym et certanly thayr Was a
grypt tryst in hys soowl et the
gret charyte to a lowf that he
had in hym: et i We cawsyt hym
to thool that Wnder the moost
Wel:yt prowest of iude for the
romayus pons pylayt. The

he Was send and sel i manyay
powertes et Wrechyndes et fy-
nally Seyd carlyssly et Dysso-
nestly.

Thre Dayes Was Jonas in
the see. Saison bral: the portys
a bur a way. In the erth Was
iesus dayes thre. Brest hellys
portys the thryd day roys he



shuld trow that incōve-
nent that the glorypow
soowl of our redēptur
Was separyt from the
bodye yt was at Wayes
Snyt Wyth the diuyni-
te yt dyscēdit to the lym-
be of the fathers ⁊ Was
the spay of .xl. howrys
for he roye the soonday
at morow i the pownt
of the day at the proppr
howr he broght fourth
the sayd saowlys the
qwpch he led With him
the day of hys glory-
ows ascencyō to the he-
wyn of thys artil:yl We
manchys two teyche-
mens the fyrst ys our
redemptur Wpsyt the
saowly the qwpch was
in the lymbe ych of We

Saynt thomas put-
tye the .v. artyl:yl
of the fayth that
ys to Wnderstōd.
Descēdit ad i fer-
na tertia die resurrexit a mor-
tuis that ys to say that iesu
crist our redemptur as dyscē-
dyt to hellys ⁊ that he dyd roye
the thryd day. Et certainly We

shuld haue trust that We shalbe
Wpsyt of god i trybulaciō ⁊ that
he shal nat leyff We oon other
techig/ys that Wy shuld thynk
of the holy saowlys of our freis
dys that ar deyō for iesu crist
discēdyt to hellys their that he
shuld dylwyer them et that he
shold dobe exāpyl that We shuld
holp the saowlys of purgatory.



ad dexteram dei patris
omnipotentis. That
ys to say that iesu crist
ascēdyt to the heuyn &
sytryd on the ryght hād
of god the father al my
ghty of the quych we
shuld vnderstonde and
consyder the greytneſs
of hys godly Vertu for
he ascendyt to heuyn
i the form of mākynd
in body et saowl in oon
playſ callit the mownt
of olyuet from the cyte
of ierusalem the spays
of oon thousand fowt
et in the presens of hys
apostylls et of hys
gloryous mother & al
other holy men et de-
uoyl womē that was
of the loond of galyle

In paradys was rawyt.
Hooly helys for oon goodly
mystry. The swet iesus as fro
the world ys partyt. Ascendyt
to heuyn the ryght hond of the
father.

Saynt iames the les put
i the sayd credo the vi.
artelzyl that ys to vnder-
derstonde. Ascēdit ad celos sedet

besor thre score et .xii. Dyscy-
ppls secretytys for the dreyt of
as the iowys was nycodemus
gamalyel ioseph of aromathys
many other & certainly thayr
was gret ioye of the party of
owr saluowr et redemptur et
of al the that dyd se hym ascēd
to the angels et al the saowlis
that he broght forth of the lim

Be mayd gret feyft & ioye for the
sayd saowlys ascendyt wyth
hym & was igreyt ioye.

credo. Inde Ventur² est iudicare
vivos et mortuos. That ys to
say that iesu crist shal cū to iuge



the qwyck & the deyde by thys
artylryl yt aperit that ewy
rych crystyn man ys hol-
dyng to beloif i the iugement
for to cū for that yt ys oon
artylryl of the fayth and yt
shuld gheue us gret dreid
for we shal gheue strait re-
lynnynge of al thyngis af-
ter the sayd of the ecclesia-
tyl. Luncta que sunt addu-
cet dñs ad iudiciū. Et cer-
taly we shal gheue cownt
of al smal thoghtis. The
qwyck we may not nobyt
as sayes saynt gregory of
thys iugement general the
qwyck shal shaw how we
shal gheue cownt & rayson
of al ydyll wordys & of owe
weyllys & of al the wer-
lys that we haue doon in
thys mortal body & al them

¶ Lyrng salomon tuget egalys.
Of the chyld deyde of oon iustys
apert. Also iesu the day of iu-
gement. Ryght shal iuge to ych
oon theyr dysett.

Saynt phelyp puttis the
byartylryl in the sayd

that shalbe fowndyng on lyne
at that hewr that god shal hold
the sayd iugement al shal dy shaw-
donly & roys wyght them that
as beyn deyde and beyr dyth & in
has befor.



I beleys i the holi gheost
for as that ar We bown
dyng to beleys i the fa-
ther et the soon sythlyz
ar We bownd to beleys
in the holy gheost in so
far that he ys substan-
a cyalet bewyn to the fa-
ther et soonet of on self
substans & essens wyth
them forthys caus yt
ys of neyd to the salwt
of ewyrych crestyn mā
to vnderstōd the said ho-
ly gheost pcedys of the
father & the soon & that
Errys the gelyys that
saye that oonly the ho-
ly gheost pcedys of the
father et not of the soon
the qwyth ys fals and
ageyns the sayth of ho-
ly chyrch mylytāt that

God dyscendit in the mownt
of synay. Moyses by hym ghe-
ue the lawe. The holy gheost
dyscendyt so. To the appoynt
and lyghtryth the sayth.

Apnt Bertholomo put-
tye the. viij. artyclzyl
of the sayd credo that
ys to vnderstond. Credo in spi-
ritum sanctum. That ys to say

We syng dayely in the symboyl
of the holy mes. Qui a patre
filio & procedit. Et the appoy-
ntyl callys the gheost of god ad
galatbas. iij. Misit Deus spi-
ritum filij sui in corda vestra.
Et by thys apperys that the
said holy gheost procedis of the
soon. Et certainly the sayd holy
gheost shuld be Despyrt of al

me for men at gwyfth
of hym iohanna ferto.
Spiritus est q̄ vivificat
Et he that a' not the ho
ly gheost wyth hym ys
deyd for as the spyr
raionnabyl ys neydful
to gwyfthyn the body
fpehlyl ys yt of the ho
ly gheost in regard to
the soowl efter the say
of the spalmyft that say
es to god. Auferat spi
ritum eorum et deficiet
Et sayl owth the holy
gheost of tho saowlls
et of the bodies of men
et they shal saylze et in
failybly the sayd holy
gheost to us ys neydf
ful for we ar not Dely
weryt from ewyl bot by
hym et we doo no good
Bot by hym.



Aaron of god Was choysyn
fowerayn. for to exers the
godly sacryfys. Holy chyrch
ys fonyt aboue the hand. Of
sant petyr to do to god offys

Synt mathow puttys
the. ix. artyclz in the
said credo that ys to

Understonð Sanctā ecclesiā ca
tholicā. I belof in holy chyrch
that ys to say that al faythful
crestyn me ar in oon gaderyt in
holy chyrche in vrite et fayth &
certaly the chyrch ys no other
thynq bot the congregacyon of
faythful men & crestyn peupyl
as to thys caus oon ewyrych

man or Woman quych is in
the flayt of grace is membyr
of holy chyrche and of iesu cryst
et is heyd of yt of thys saye
the appoystyl in the pystyl that
is Wrytten to the Epheciens
in the .v. cheptur quere he sayes
*Dir ect caput mulieris sicut xps
est caput ecclie.* That is to say
as man is heyd of the
Woman so iesu chryst
is heyd of the chyrche
the quych is of pre-
sent in thre parties .
The fyrst is to the
Worlde and this party
is in Dreyd expecta-
cyon. The segund is
in heuyn et thys par-
ty is wyth out dreyd
and wyth out expecta-
cion. The thryd par-
ty is in purgatory the
quych holdys the
Way betwix the sam
partyes for yt is in
expectacyon for the
quych has no gloyr
of the lyue ewyrlastyd
alwayes yt is wyth
out Dreyd for yt has
the lyberal arbytr co-
fermyt in goodz ar thyr

thre aboue sayd parties of the
chyrch representyd be thre par-
ties of the sacrament of the au-
tyr the quoch is ar mayd in the
mes / et in the mysterys of yt
quych is oon thyng mych long
for to Declayr and for the caus
of shortnes I shal Declayr after
in other passages .



T Sayge Was mary the syfter
of moyſes. Holyd be hyr con-
trycyon. We ſhuld trow Wyth
owt errowr. Of al ſynnys reſ-
myſſyon.

Aynt Symon ca-
naneus put the .xi.
artykyl i the ſayd
credo qwar in Des-
pendys mych of
owr beleyf as to the ſanttyſ of
paradys that ys to Wnderſtōd
Sanctorum communione re-
missione peccatorum. That
ys to ſay i beleyf in the commu-
nyon of ſanttyſ et in the remyſ-
ſyon of ſynnys of the qwyche
ſpelys mycheas in the .viij. che-
ptur. Deponet dominus omnes
iniquitates noſtras et proiciet
in profundum maris. That ys
to ſay ovr lord ſhal taylor away
owr ſynnys and ſhal put them
in the Depp of the ſee. By thys
We ſhuld Wnderſtōd et noty-
fy that the communyon of holy
men of paradys ys no Wther-
thyng bot the congregacyon of
thyngs ſpyritwellys ghettyng
by the ſanttyſ of paradys the
qwyche ſe ſhuld ſtreynghly be-

lepy to by amynyques & alſo by
Departyt ewyryche oon after
hys Deſert in al the membyrs
and ſuppoſytyſ of the chyrche
qwyche ar in grace for al creſtyn
men qwyche ar Wyth owt ſyn
deydly thay ar parttaylor of
al the gooddys the qwyche ar
Doon in the chyrcch by ewyrych
membyr of the ſayd chyrcch as
We ſee that oon torch or oon
candyl ys lythmyght to lyght-
nyng and ſerue oon man that
goos by the ſtrept al them
that ar in the ſayd ſtrept paſſa-
rys and reſawys the benyſſys
of the ſayd lyght. Et Werytas
bly yt ys ſo yf Deydly ſyn that
Dyrlrys the Wnderſtōdyng &
ſplys the affeccyon Wyth owt
yt put enpyſhyng after the ſay
of the psalmyſt. Particeps ego
ſum omnium timencium te.
Et Werraly charite that ys to
Wnderſtōd that the lowe and
Dnyon of Werray creſtyn men
ys cauſ for charyte requyrys
not yt prywe prouffyt bot ſeyth
ys yt the qwyche ys prouffytas-
bly to ſyndry by thys cauſ cha-
rite ſhuld be callyt mayſtres of
gooddys the qwyche ys in the

chyrch. Et Werytably thys
may be in thynge humayne &
naturellye for qwan the meyt
ys weyl dygestyt et that natur
Dryfys yt et sendys to ych oon
membyr that as neyd of noy-
sbyng et as to the segund party
yt ys sayd i beleys the remys-
sion of synnyes We shuld beleys
that al syn ys ovygynal oz ac-
twel ys remysseyd in the chyr-
che and to thys artycul ys re-
dwyt the fapth of the sacramēts
as to Werray crestyn men the
qwyche ys as instrumētys ghe-
uaynt for to sanctysy & sequēt-
ly for to remyt et forgyue the
synnyes as be baptysyng that
takyys away the syn of the sa-
owl of hym the qwyche ys bap-
tysyd Wyth owte seeynyng oz
yt hys be the qwyche ys bapty-
syd beleys in thys bas aage and
al et oft tymys that ony sal in
syn after that he be baptysyd be
yt Seydly oz Wenyal he ma be
reparyt by contrycyon confes-
sion et satysfaccyon the qwyche
We cal the sacrament of pen-
nans et as thys caus We shuld
ewyrych oon beleys streynghth
that the remysseyon of synnyes
ys the chyrch catholyk and not

no other plays for owte of the
chyrche theyr ys no salut for so
mych that yt ys not membre of
the chyrch et he that mysbelys-
wys shalbe eternally damnyd.
Et in thys present artycul We
haue oon techyng salutayr that
noon shuld dysesper qwath syn
that ewyr he haue doon for as
says ysodore De summo bono.
Desperatio est peior omni peccato.
That ys to say that mys-
shop ys the worst of al synnyes
Et saynt augustyn sayes. *De*
nemine desperandum est in hac
uita. Solum enim desperacio-
nis crimen est quod mederi non
potest. That ys to say that We
shuld not dysesper i thys world
for dysespoyr ys oon syn that
may not haue no medycyn. As
for thys caus We shuld beleys i
the remysseyon of synnyes qwath
greyt synner that ewyr We by
thought We had commyttid oon
thowsand of thowsandys of
seydly synnyes for as says sant
Bernard. *Maiores sunt iniquitates quam queris iniquitas.* That
ys to say that the meyrty et ppy-
te of god ys gettar than ony
inyquite.



Of helyseu: & hely the prayer
Of two chylder Deyd put to
saluacyon. Trow we shuld by
fayth entyer. Of our flesh the
resurrexyon.

Synt Judas tha-
ders puttis the. x.
artil:yl in the said.
credo that ys to

Wnderstonð. Lat.
nis resurrectionem.
That is to say i beleys
the resurrexiõ of flesh
Et certanly al crestyn
men shuld beleys qwen
he cumys in the day of
the gret iugement ge-
neral al menz Woman
shal roys to gydther
after this yt ys Wryt-
tyn. Johānis. vi. Ve-
niet hora in qua om̃es q̃
i momētis sunt audiet
Vocē filij dei et q̃ audie-
rint Vuent. That ys
to say thar shal cū oon
howr that al the body
of deyd pewpyl that re-
posys in thar grawys
shal eyr the Woys of
the soon of god (the ap-
poystyl says. Omnes
quidem resurgemus.

That is to say de shal rys good
et ewyllet We shuld beleys that
ewyrych crestyn man shal rys i
the self body qwer he lewyt in
thys World after the say of the
prophet Job. Rursum circumda-
bor pelle mea & in carne mea vi-
debo Deū saluatōrē meum / quē
visurus sum ego ipse & nō alius

That is to say qwen; shal cum
to the iugement; shalbe cove=
ryd & ded wyth myn awn flyn
& humanite the qwyche; now in
my propre flesch seys my sawp=
owt the qwyche; i chal se my self
that ys lessyng and non other.

Thys apperys as said ysalles
god the sayd sentes for to shaw
the ydentyte of oon self body et
thought it be so that the

bodys of men and wo=
men ar redigyt in pow=
dyr et in as alwayes al
thyngys that parte=
rys to the integryte of
the body shal retowrn
Et in the self body the
qwyche ys towrn yt in
as shal retowrn to the
ppre saowl the qwyche
as beyng wyth in the
sayd body et shal taylor
the sayd body and lyue
wyth yt. Et certanly
he shal rys i the aage
in the qwyche resu cryst
owr sawpowr & redem=
ptur qwen he suffert
deyd & passyon as chyl=
der men zowng as ald
and the body of ewy=
riche bleschid that shal

rys shalbe immortel subtil in=
corruptybyl wyth owr default
deyr impassybyl et agyl and of
the contrary the body of ewyr
ych oon the qwyche shalbe darn=
nyt shalbe ryght passybyl beuy
grept et dyrlz and of thys we
shal speylz mor i the tract that
shal fowlow.



Offlyng asswerus myghty
terrien. Weyl: hester had gloyr
tēporal. To good crestyes that
lyue goodly. God shal gheue
them ewyrestyng lyue.



Ant mathyas put
the .xij. artyclys
the last i the credo
befor sayd that ys
to say. Vitam eternā. Et that
ys as mych to say as ewyres-
styng lyue by. Thys ys to say
vnderstonde that after the resur-
rection of the bodyes befor said
shal gheue ewyrestyng lyue to
good et payn ewylestandyng to
ewyl dampnyt. Et veritabylly
the blyssyd shal haue lyue wyth
owt deith syght wyth owt dys-
lines zowthheyd wyth owt
heyld cōcord wyth owt dyscord
et other felicytes and ioyes the
quych the good shal haue in pa-
radis as We shal say heyr after
i the tractyt et cheptur of ioyes
of paradys: of the cōtrary they
that ar dampnyt shal haue infy-
nyt calymytes in helys as We
haue i the tractyt of the payns
of hel and thys suffys as to the
shorterposycyon of the forsayd
artyclys of the fayth et gene-

raly of al the credo. Et yt ys to
noyfy that al the artyclys of
the forsayd ar cōtenyt ys i that
al crestye shal of rayso shuld be-
leuf meekly wyth owt any cur-
riofite clerly wyth owt any selfi-
te certaly wyth owt any dowt i
the self reportat to the morow
as to the fayth of holy chyrche
ageyns the forsayd artyclys
synnys the heretyks et synna-
tilys pōsature wythys char-
mewrs magymansewrs shant
of art defendyt et Warpt. The
inuocatewrs of the dewyllis et
of them that dowlys of the for-
sayd artyclys. Thern at ar ne-
glygent to leyrn the forsayd ar-
tyclys ys they may leyrn them
they that wyl not beleuf bot
thay that may shaw a leych by
cleyr rayson so: sych peopple
fys the meryt of the fayth so:
as says saynt gregor. fides nō
habet meritum vbi humana ra-
tio prebet experimētum. Syn-
nys also ageyns the sayd arty-
clys them that lepps and obe-
serwys the dayes egypcyens al
dayes them that lepps the tym
as Werkys that Dependys of
caus naturel as of the inflwys
of planetys and moowmens

of hewynly bodyes for to taylor
medicyn or for to lat bleyd or to
plat or saw synnys not ageyns
the sayd artycles na adolatrys
not for yt apperteyns to doo so
that they be hold the tyme or the
day as berlys that Dependys
of the lyberal arbytr & fre Wyl
of the parson as in marchandy
or to spowse oon Woman synny
deydly for yt ys Wrytten in the
gret decreyt. *Non licet cristia-
no elementa colere nec lune nec
stellarum cursum Deponere in
coniugijs sociandis / in herbis
colligendis / nec in cantaciones
licet attendere.* That ys to say
that al good cristyen shoold not
be hold the tyme bot as to the
mayner a for sayd. Saynt au-
gustyn sayes. *Quod ois Dies
bonis est quia deus prima Die
fecit sic / et secundam et terciam et
ceteros fecit.* As for thys caus
We shoold not taylor heyd qwat
day We ar furth of owt howe
or qwat We begyn qwat thig
as to the sens for sayd. Synny
also ageyns the sayth al the ex-
positurs of Dremys et al them
at goys to spay men or Woman
as dywynature as to recowpr
the thigys lost or owt of Way

for synch peowple synnys deydly
et ryght grewously. Synnys
also ageyns the sayd sayth they
that obseruys the synghyng of
byrdys or the recownting of
bestys or them that ghe wys
sayth belesfing of ony syng of
good or ewyl to cum for yt ys
deydly syn & Wayn & suspicows
Synnys also deydly them that
molys of ony of the sayd arty-
cles pryvely or aperily. Et
also the that belesfys not that
god has gowernyt & gowernys
al thynge frely & ryght wysly but
for wynd or destynat et also syn-
nys grewously the that belesf-
ys that god shal sayf the ewyl
as the good et sayd that to Do
Weyl ys nat (that yt ys al onys
to do Weyl or ewyl sen yt ys so
god knowys Weyl qwo shal be
lawyt or dampnyt also synnys
grettuly them that sayes qwen
ony y^r lyfyt i batail or y^r hāgit
or drownyt that it shoold hapin
hym et that he Was boorn Wn-
der synch aplaynet et for that al
cumys by Destyne et yt ma nat
other Wye be. Certanly al synch
maner of peowple ar herrety-
lys & ful of errurs the qwysch
cumys of pryde et presumpcyon

of the Understandyng or by so-
ly malancoly or by carnalyte
the quych may nat parmyt sy-
che pe wpyl to haue cognoyssas
of godly thingys & spyrit wellys
& quych beless nat the for sayd
amendmēty & artyclys of the
fayth & i effec al the for sayd ar
heretyclys et nat in the crystyn
fayth that et they ar i the stayt
of dānacyon & shalbe dampnyt
eternaly wyth the dewylyss of
hellys bot that they do pēnās &

town them to god and to the
Synye of the fayth in belyff and
seruantly in the .xij. artyclys
asofayd the quych ys cōtemyt
i the fayth catholyk. Et idow-
tably they shalbe in the stayt of
saluacyō & berry pylar of our
mother the holy chyrch.

¶ The .v. cheptur shal
tracte of the .x. cōmēd-
mentys of the law & the
shoort expoficiō of them



The .v. cōmādmāntys of the law
Don god thovv shal anour
Et louf parspyl
god in dayn thovv shoold not serer
No other sant vtraly
The soondayes thovv shal keep
Seruant god devotyly
Honour thovv father et mother
That thovv may lyue holyly
Man killar be thovv not
In deyd vpytfully
Be thovv not spcherous
Of body no of consentment
the goodys of others taylor not
No hold them vpyth thyn entent
No fals vpytnes be thovv not
mayl no lesynys by thy vpytynge
the vverl of flesch desyr not
bot oonly in maryage
goodys of other covyrt not
to haue then Wtryghtusly



en yty so that god
as maid we so doo
rthly aboute the be-
stys to hys ymay-
ge et symilytud as

We haue sayd be forne et that
he ha' ghewyn us Underston-
dyng mynd et Wyl for to Un-
derstonde serue et honowr hym
& that after that soo Worthly &

pcyously boght We of hys pre-
 cyows blood tho land moꝛ foꝛ
 bethan We Wold foꝛ oꝛ self
 yt ys than ryght and rayson
 that be serue hym of al as faith-
 ful suggestys thayr sowerand
 lord as naturel chylder thayr
 Worray ryght father & as pry-
 soneys delyweret of hard pre-
 son of deth theyr petyows byar
 Self Wayes ys to Wnderstod
 as efter that Wedo he shal ghe-
 ue We hys gloꝛ moꝛ thã hart
 shal oꝛ can memoyr. Et ys We
 saylze We shal haue turnet per-
 durabyl grettar than We can
 exstyme. It ys selȝr al Wayes
 that god oꝛ maplar the
 qwyche knowys Weel oꝛ po-
 wer fragylte & smal myght he
 ashes not ne requyres nat al
 the serwys that We ar bound
 after the rygueur of iustys bot
 We ghewyns oꝛ certayn no-
 mowr of comendmentys of the
 laow the qwyche wyryche cry-
 styne man oꝛ Woma ys holdyng
 to Wnderstond & perne by hym
 self oꝛ by other Wnder the payn
 of damniacyon eternal and We
 shoold do gret bylyges to ley-
 ne thaim as We Wold put oꝛ
 sepe to answer the grettast

good that myght be had in thys
 World. Et certainly ys yt be so
 that We can not no may not
 sewrly lyue no show deply syn
 no repent We dewly of oꝛ
 synny. Et qwyche by neglyges
 oꝛ sweynes Wyl not Wnder-
 stond them ne can not be shal
 nat be excusyt on the day of dō
 bot condamnyd & foꝛ thys caus
 shoold ewryche crystne hym
 self effoꝛs to know et Wnder-
 stond the sayd comendmentys foꝛ
 to leyp the lyue spyrtywel of
 the saowl so mych oꝛ moꝛ than
 he Wold do foꝛ to leyp the lyue
 of the body et foꝛ that We shal
 put fyrst the sayd comendmentis
 al to gydder in gūal et after de-
 term of ewryche oon in espe-
 cyal et by order.

On oonly god thow shal
 adore et lowf persytlȝ
 god i Bayn thow shuld
 nat sweyr no other thing selȝr
 ly. The soon dayes thow shuld
 leyp seruant god dewoytly fa-
 ther et mother tow shuld ho-
 nowr that thow shoold be of
 long lyue. Thow shoold not by
 lycberows of body no of conse-
 tyment. The gooddys of other
 thow shoold nat reysse no haud

them by thy Wyttyng. Man
shold not by nother
by deyd no Wylfully fals Wyt
nyfng thow shold not beyr a
le by no Wayes. The Weyrlz of
flech desyr not bot in maryage
oonly gooddys of other cownt
nat bot to haue the ryghtwysly
& Wyth owte peryl of thy saowl.

A He cryst comendmēt
ys of the law of god.
Non adorabis deos
alienos. That ys to say thow
shal adoyr oon god et not may
nay et i the begynnyng of thys
prescut commendment We put
on maryn. That al vn faythful
pyans iowys et heretylys ar
in the stayt et Woy of dānacyon
et ar condemnit & iuged ewyrl
lest andly hell i Wyth owte they
town to the sayth of iesu cryst
et for to speylz of cristyn meny
ys to notys of this forsaide cō
mandymēt ys defendyt al man
ner of ydolatry spiritwel of the
qwyche spelys saynt ioon qwen
he sayes. Omne quod in mun
do et c. The qwyche Wyl defēd
by thys that We lowf not mor
the honours of the World thā
god thy that doys not the pryde
ful peupyl qwyche lowys. The

yr Wanyteys mor then god.
Defendys also the sayd cōmē
dement that We shold not lowf
owr playfane so mych ys god
in the qwyche aornys lychery
peupyl. Et synaly defēdis that
We lowf not so myche tempo
rells gooddys et transytorys
of thys World / as god in the
qwyche synys brychyd peupyl
et ydolatrys and grewis god
ageyns the sayd et present com
mandmēt general as the gospel
sayth. Tow shal Worchyp oon
god of al thy hart of al thy
thoght of al thy Werta Dys
cendys thys presant commens
dymēt the qwyche says that
man shold not mor lowf than
god. Ageyns thys commandy
ment synys they qwyche my
knowys the goodnes of god et
murmurs ageyn the iugemēt
of god and ordynans et gowens
nemēt of them or other as they
Wold say he Woz not iust good
no meycryful et al to be lowyt
aboue al thyngys. Synys also
so ageyns the sayd commendy
mēt them that fallys i dyspayr
desyrant to dy by inpayens.
Et qwyche in theyr malady et
seylnes turne to Wychcraftis

et dywynnewre. Et qwycheſp
lettryſ & Wryttingys hynging
a bowt theyr nelz et of al faulſ
ſuparſticyons et faulſe bylyſ
ſyng as that god War not ſuf
fycyand myghty ſayge et good
for to holp & to lrepp yt that he
lrennyſ neydful to them Et in
dowbtably the parſon ſhoold do
yt that ys in hym et of the rey
maynant he ſhoold truſt of al
i god ffor god ſendys al Wayes
to the parſon yt that ys moſt
neceſſayr. Et Weel oft cūmpe
that trybulacyon or malady
powerty & trybulacyon ar mo
mych neydful to men thenower
gret pſperyte for that men ſow
lych as oft of the goodys of god
The father Underſtondys yt
qwyche ys reqwyrid et neydfwl
to hys chyld et the maſter to the
ſcolar mo: than they Under
ſtond them ſelf ageyns this cō
mandymenyt ſynnyſ lylz they
that haſ Warldy ſhaam to obei
to the cōmendymenys of god
for oonſowlych Word of ewyl
cryſtyn pewpyl. Et mo: ſynnyſ
they that molys et malys de
ryſion of good & dewot parſons
that ar in mo: hye ſtaye & degre
et mo: Worthy to ſerue god as

ys the ſtaye of Syrgynite of
Weydowheyd of relygion or of
them that ſtudys theolygy et
yt ſynnis they mo: qwen they
Draw the ſayd eſtaye by
Wordly or fleſhly affeccyon for
ſych pewpyl lowys not god no
hownowrys not god Under
the obſerwans of thys preſent
cōmandymenyt ys cōtynyt the
hōnewr and rewyre the qwyche
We ſhoold gheue et do to ſātyſ
of paradys and ſpecial to ovr
lady et to ovr good angell to
do them preſant ovr ſynnyſ
the qwyche We Walde not no
dowrſt not do befor the pewpyl
We ſhoold alſo hownowr the
placyſ that ar holy et the rely
ryſ of holy bodes of ſantys
et theyr ymayges not for them
ſelf bot for that enſeyng them
We gheue honowr to yt the
qwyche repreſentys the Dreyd
reweres honowr and lowys of
god after the intencion of holy
chyrch otherwys yt War ydo
latory mannyſ. Et Wery
tably as to thys preſent cōmā
dymenyt ys oft cōtrary hōnewr
that We do to temporel lordys
by flattery et ewyl eynd by the
qwyche thayr cūmpe oft tymys

in the mysknowlege of theyr
 self et yt ys lylz that they shuld
 be aornyt as god et as to thys
 cause by thys comandynent ar
 reprewyt et defendyt al fātyfes
 et ypocrisy for to haue gloyr or
 lowynge of men for to dissayff
 other. Et generally yt ys heyr
 dyssendyt all lowff bysordaryt
 that We may haue to ony crea-
 ture as ys thus as to theyr pro-
 pyr Byssys chyldryn gold sel-
 uer et other creatures trustant
 ower mych in them self Wnder-
 stondyng that by the sayd thyns
 gys We fal in helys. Them no
 We can not put We furth for
 god ys oonly saythfule et Wer-
 ray freynd that may holp We i
 our last neyd. Et as to thys
 cause he shoold by purely sowe-
 raynly endly lowyt serwyt et
 honowryt of al

A he segund comandymēt
 ys. Non assumes no-
 mēdei tui in Vanū.
 That ys to say thou shalt not
 taylor the nam of god in Wayn
 he that talys the name of god
 i Wayn qwyth Blasphemys the
 name of iesu cryst. Et qwyth
 sweyrrys by the Woondys of
 god by the blood by the Deeth

or other membres of our lord.
 Et certainly sych othes ar ewy-
 deydly syn qwen they ar mayd
 of powrpos dylberyt they to
 Wyth owth cause no necessity
 for they thynk the irre Werens
 et the blasphemynge et them that
 sweyrrys by the santys qwen
 they sweyr Wyttyngly falsly et
 lesynly thus as sayes sant tho-
 mas for as ys the Women the
 chyldryn or the seruātes swer-
 rys that thay haue not doynge
 no sayd no seyng ony thynge
 sychlylly qwen ony Wyllys to sel
 ony thynge et that he sweyrrys by
 god or ys santys that he Wyl
 nat gheue yt for les alwayes he
 has intencion to gheue yt et lat
 yt go for les in thys doynge et
 sayng he lyes et spelys ageyns
 hys conscyens he synnys deyd-
 ly also maynay tymys as he
 sweyrrys et also Weel may We
 say qwen ony byys yt he sweyr
 that he Wyl gheue no mozt et
 that he haue i tencion to gheue
 mozt he synnys deydly by so
 maynay tymys as he sweyrrys
 et so shuld We Wnderstod that
 they that sweyrrys et affermys
 ageyns theyr cōscyens falsly
 that oon thynge ys bettyr than

yt ys oz that yt cost moꝛ than
yt dyd qwaith thyng be yt mych
oz smal. Et certanly we shoold
nat sweyr of oon thyng wyth
owt yt war saythful et yf the
thyng be nat lysum and sworn
wyth dyscrecyon foꝛ iust and
lysū caus et straynant neces
syte after the Wryt of Jeremye
in the. iiii. cheptur. Jurabis in
Veritate iudicio iusticia. Et al
sweyryng gothys doyng wyth
owt it by followyt of thre thyn
gys befoꝛ sayd yt ys syn deydy
oz Wenyal after the qwantyte
of the cowlp foꝛ god may not
be Wyttnes of falsyte. Et they
that by art sweyrye fals oz by
art menswerye them self foꝛ
they shoold not say fals no af
ferm fals ageyns the cōscyens
Ageyns thys commandymēt
synnys they that swerye sow
lych othes that renoucye and
dyspytye god et gheue thei
body & saowl to the Dewyl
lys dysshonestly doyng wy
lyt execracyons. Et pewpyl
of iustys that puttye not theyr
the lawys ordaynyd to execu
cyon foꝛ to punych the blasphem
mours synnys greuously.
They shoold by Weyl chastyt

they that has cowsta to sweyr
owt hastily foꝛ they fal oft in
deydy syn. Et of thys spes
lye the sayge. Vir multum
iurans replebitur iniquitate et
non recedit a domo eius plaga.
That ys to say. That the man
qwyche ys cowstumyt to sow
lych sweryng shalbe fowlsylyt
of al iniquyte and the plag of
the godly punysshon of iustys
the qwyche shal cum et dyscend
a pon hym. Ageyns thys com
mandymēt synnys they qwyche
brellys theyr Woves and pros
messys et qwyche bresys theyr
marriages and leppes no sayth
no lawty. Et they that reweyl
lys the sacryt of on otheyr in
greyt confusyon by yt in confes
sion oz owt of confessyon by
toylmys oz otherwys foꝛ after
the ryght of natur self after the
holy Wryt/sacryt hold shoold
that secret testawys yf other
Wys no by confessyon he Wn
derstōdys not. Et also synnys
they that swerye that Woves
thyngys qwyche ar ewyl et dys
honest & unlyf to do the qwyche
thyng doyn & owyt ar ageyns
god & thaye a Wnsaowl to do et
moꝛ falslyllad & doyng yt ys syn

for yt ys Wrytting. In malis
pmissis rescinde fide et in turpi
vota muta Secretum. Certanly
yt ys moze greyt syn to falsyl et
execut the Wow or oth of oon
Dysshonest thyng than yt ys to
do or Wow newertheles thought
yt be so the oon and the other ar
ewyl.

The thryd commandy-
ment of the law of god
ys. Memento tibi diem
sabbati sanctifices. That ys to
say. Thynk how to sanctify
the day of the haly sabbat / that
ys to say of the holy sownday &
consequently the holy dayes or
daynt by holy chyrch et of the
sayd holy dayes ys yt ys Wryt-
tyng Exodi. xx. Non facias in
eo omne opus. That ys to say/
thow shuld not do noweyrlz on
the holy day. Et al parson that
has no lawfull lettynge should
heyr mes holply oon the sayd
Dayes. Et should absteyn to
labowr et mayl: marchandys
on the sayd dayes et should nat
do no werk: handly not craftly
Wyth owr yt after the We of
su: placys qweyr yt ys that the
cowstums & prelats of placys
apprewys by thys that they

Understonde Weyl they taye
away for owr for byddynge the
contrary no to empesch them
thought yt by after the scrupes so
that the mes by hard. Et i this
dowtabyl caus they should aske
conseyl et opinyon of Wys cler-
lys that to that We War not i
the danger of syn or Defalt of
owr large conscyens or owr
strayt We should oon the dayes
of holy feystys thynk of owr
conscyens of owr lyue & to owr
ppyr synys for to aske at god
pardon We should than haue
knowlege of the goodys that
god has send us & sendys for to
loue hym & thanlk hym & shuld
heyr the holy prechyngeys that
ys the Word of god et the good
techyngeys should not go from
the sayd prechyngeys qweyl al be
sayd Wyth owr lettynge et not
mol: hym that spelys or expe-
rys the Word of god We should
the sayd holy dayes remembry
owr deyth & the payns of hel et
the ioye of paradys to reyd/eyr
et leyne the lyue of santtyes of
padys We should do owr oray-
son to god say owr maytyns
owr Vater noster owr Credo &
do permans. Et requyr at god

that the almye Seydys spyr-
 tuells prayere et oraysons of
 sayntys acwyte the gracye p-
 dons indulgēs & the self Wayes
 We shoold acwyte the partycy-
 pacyons of prayere & oraysons
 of chyrchys collegiat as othyr
 chyrchys. Quia impossibile est
 preces multorum non exaudiri.
 We shoold exort & monye to do
 weyl et to serue god theyr chyl-
 dryn serwātye et samplere to
 go to the chyrch et heyr the pre-
 chyngys he may weyl taylor on
 the sayd holy Days after that
 We haue seruyt god sum refre-
 chyng honestly so that yt be in
 honest plays & so that We kepp
 us from deydly syn. for playes
 ys wyth greyt dyfficulte as
 but syn wyth out mysswood
 othys wyth out noy et dyssen-
 cyons self Wayes. Danys ar
 not Doyens wythout fleschly
 lust et desyr as partyngys ful
 of lyeherd drawing othyr to lye
 chery greved of folowys ma-
 nay ewyl synys. Et certanly
 howrges marchans et pewpyl
 of al othyr estatys shuld kepp
 theyr batheys from danyng
 is a comshyp that ys not honest
 no i place quere sych carellyti

gys ar sayd et song and yt War-
 bettyr Draw the plowth or la-
 bower i the zard no by fownd in
 sych dyshonest placys & danys
 We shoold not hold us dysor-
 daynptly the dayes that ar holy
 as soondays as in clothyng
 that ar pryde ful for to Draw o-
 ther to syn for yt ys deydly syn
 We shoold not go to the chyrch
 Wndyr the colewr to serue god
 for to sey Women no men by
 fowlysh plesans for yt War bet-
 tyr to by i the home & awayd syn
 than to go to the chyrch for to
 do ewyl & to syn as purpos dely-
 weryt or for to Draw othyr to
 syn and thys suffys as to the
 thyrd comandymēt. *et in iuramēto*
deyngit qdō qdō iuramēt
The iij. comandymēt
 ys. Honora patrē et
 matrē dī fīa lōgeus
 super terram. That ys to say
 honowr thy father & mother as
 thow wold by of long lyue abo-
 ue the erth ageyns thy coman-
 dymēt synys the chylde that
 do ys not honowr to theyr fa-
 ther & mother et that obeys not
 to them in al thyngys lylsum et
 honest and that helpps not to
 theyr parentys & freyndys that
 g ii

at Seyd by prayer the quych
may draw theyr saowl fowth
of purgatory. Et sych chylder
that doys no honowr to father
& mother ar ostenly punysht
of god in thys Ward in theyr
proppr body et sowdayn Seeth
for yt ys so that the reward of
them that honowrys father et
mother ys of long lyue as says
the ecclesiastylz in the .xiiij. che-
ptur. Qui honozat patrem suū
vita viuet longior. Of the cons-
trary them that doys not ho-
nowr to father & mother shal dy
of oon inprowissh Seyth after
the say of the psalmyst. Subito
defecerunt et perierunt propter
iniquitatem. Et indowtably
they shal not by oonly punysht
bodily i this Ward bot i the o-
ther byth this shalbe punysht
of ewylestand damnacyon as
yt apperys in Exodi in the .xxij.
cheptur. Qui maledixerit patri
vel matri morte moriat. That
ys to say that he that myssays
to father or mother shal dy e-
wylestandly. Et certainly the
sayd fathers et mothers shoold
informe et teche theyr chyldryn
in the godly comandmentys &
chasty them qwen they saye

qwen they sweyr & blasphemys
the name of god the quych they
le wyttyngly for al the synny-
th at the chyldyr do ys et rebou-
dys and fallys aboue theyr fa-
thers et mothers bot ys yt be
that they chasty them or that
they cau them to by chastyt by
other after the say of the ap-
poystyl. Digni sunt morte non
solum qui faciunt sed etiam qui
consentunt facientibus. That
ys to say they ar not oonly Wor-
thy of Seeth ewylestand the
quych do ys the syn / bot wyth
that they that asentys to them
that doys yt. Et yt ys weyl
notysed that thys command-
ment ys not oonly Underston-
dyt of fathers & mothers fleche-
ly but yt ys Understodit wyth
thys of the prelatys of holy
chyrch of curatys mayster lordys
gooddoars et of prencys &
porells on the quych We shal
honowr byth reuerens & obey-
fance i al thyng by sum honest.
A He. A commandment
ys. No occides. That
ys to say Thow shal
not kyl no man ageyns thys co-
mandment Doys they quych
killis thayr neyghbowr ageyn

god & iustys be yt thayr parent
charnel or other by yt to haue
ys goodys/as by yre. Et yt ys
oon of the. iiii. synys that ashes
at god that Wengans fall et cu
on hym that myttt & doys the
Of thys We reyd i genesy i the
iiii. chept that god sayd to cayn
after that he had lryllit hys Bro
ther Abel. Ecce vox sanguinis
fratris tui clamat ad me de ter-
ra. Thys may say god to oon
ewprych lryllar. Sey heyr the
Woys of the blood of thy Bro-
ther. That ys to say the Woys
of the blood of thy prouchayn
innocent by the lryllyt. abo-
ue the erth ashes Wengens at
me of the. Et yt ys to notysy
that thayr ys. iiii. mayneyr of
menlryllars. Sum ar that lryl-
lys the body oonly as doys un-
faythful pewpyl et tyrans the
qwych has lryllid et lryllys the
Werray faythful pewpyl the
qwych has suffert & suffrys for
iesu crist. Et this lryllinghald
not by dreydyd princypaly qwen
yt ys sustenyd for iustys. Sum
lryllys the saowl oonly. That is
to vnderstonde qwan they draw
theyr nyghthowe to syn by bo-
dily ornemens by ewyl exēpyl

that they gheue to other after
has says saynt gregoyr qwych
says. Tot mortibus q̄s dignus
est quot exempla prauitatis in
posteris reliquit. That ys to
say that oon parson ys Worthy
of ewprilestand deth in hel of so
maynay maynayrs of Deth et
paynes of hel as he ghetys ewil
exēpyl to them that dwellys
by hym. By qwych shuld dreyd
mych they that syndys nowel-
lytys drawyng to syn. Et sant
augustyn sayeth. Qui cōspectu
populi male uiuit quātum in eo
est illum a quo attendit occidit.
That ys to say that he that le-
dys ewyl lyue in the presens of
pewpyl lryllys in so mych that
in hym ys & that ys to hym pos-
sybly to hym that seys et beholds
dys hym. Et yt is to vnderstōd
the Deeth of the soowl. Theyr
ys sum that lryllis oon and the
other that ys to vnderstōd the
saowl et the body in oon or two
mayneyrs fyrst qwen ony pour-
chasses that the chyld qwych is
in the Waam of the mother
shoold by Deth boorn/for the
chyld than deys in body & saowl
Segundly qwen ony lryllys
hym self by Dyspayr or impa-
g iij

evens as We reyd of maynay
lyngys & tyrans the qwyche ar
dampnyt in the deppnes of hel.
Al the forsaide mayneyrs of lryls
lare ar prohybyt et defendyt by
the sayd comandymment.

A He. vi. comandymēt
ys. Non furtū facies.
That ys to say thow
shood not by oon theys in taye
lyn et holdyng the goodys and
substans of thy nyghtbowlr as
geyns hys Wyll Wyt and leyff
synchys that ys he bnderstudyt
yt Wold dyspleys hym thoght
yt by newyr so small ys he the
qwyche talys & holdys thestusly
Wyth cowrayge to steyl them
& to beyr dāmage to hys nyght
bowlr he synns deydly et offen
cys ageyns this present cōman
dymment as sayes saynt Tho
mas. ii. secunde. q. lxxvi. Et ys
man robys qwhat lytel thyng
that ewyr yt be and War yt bot
oon capon oz qwat other thyng
& that they dyd ext yt to gydder
ych oon ys holdyng to restitu
tyon as for theyr part & porcyon
in so mych as yt twychys hym
as thus We say of them that
taylrys of treys et zardyns a
geyns the Wylls of them that

yt partenys & of them that cow
pys the grappys of the Wyn.
Et of hantwrs qwyche Wyth
theyr Doggys et hors goys in
the corne et domayges theyr
nyghtbowrs and the carteyrs
et others qwyche passys Wyth
theyr cartys by the erth ful of
corne & maylrys bayes & roodys
that ys dāmage to theyr nyght
bowrs. Et also offendys & syn
nys deydly they that telys the
laond Wyth theyr plowch & by
thyng of the erth of theyr nyght
bowlr for to grow theyr sayd
laond and maylles yt of theyr
nyghtbowrs. Synns also the
mayddes for to mayl sayr how
sys & robys the medowys & fey
dys of other on the qwyche lreys
pyng theyr bestys lattynge the
eyt the corne et the medowys et
in ferrys tynsel et dāmayge to
them the qwyche apartenys the
sayd corne et of thys ys Wyt
tyng in the decreyt the. vii. q. iii.
furtum est iniusta ablatio rei
quantumcunq; parue. Et for
thys cause shood weel the fa
thers & mothers tech theyr chil
dren that they do not rob no
thyng from them no other par
son. Synns also ageyns thys

comandement them that holdys
the thyngys that ar lefyt re=
storeys not them ageyn yf the y
dyft to qwd they shuld by ghe=
wyn or they shoold gheue them
i almons by the cōfess of theyr
cōfessours that the cas fal they
Wayt not to qwom they shuld
by ghewyn for as saye sant ie=
rom. Quod inuenisti et non re=
stituiſti rapuiſti. Synys also
ageyns thys cōmandymēt al
seruans that robys testwysly
the bred the Wyn flech eggys
et other goodys of theyr may=
ster et theyr maystres et ettyes
q Waystys t hē dyth owt theyr
Wyttyng gheuing thē to theyr
frenndys or other parſōs. Et
also synys cōfessys they that
doys not weep theyr iornay
doys les than they shoold do as
to theweyl: that ys ghewynng
to them et qwyth resawys mor
for theyr labowr. Synys also
the marchans that Desawys
theyr nyghtbowrs by lesingys
et in ferryys them Dammayges
byynyng et sellant the thyng mor
then yt ys Worth by the half
et sellys yt mor for credens and
swerryys et men sweryys in ma=
nay et bywys maners they

syn Seydly by so maynay ty=
me as they do yt. Synys also
ageyns thys cōmendymēt the
hostylers qwyth sellys cōtent=
to theyr hostys the thyngys the
half mor than yt ys Worth age=
yns theyr cōscyens. Et synys
ageyns thys cōmandymēt
them that lynnys syluer Wyth
cōwenād hawand hop to resayf
ony thyng aboue the pryncy=
pal. Ageyns the qwyth yt ys
Wrytten in sant luc in the. vi.
cheptur. Mutuum date nichil
in desperantes. That ys to say
len Wyth owt hop to haue prof=
fyt. Et also synys they qwyth
sellys ower deyrt theyr goodys
that they wald not do et they
had syluer content as yt appe=
rys in the cheptur. Conſu=
luit De Vluris. Et also syn=
ys ageyns thys present cōma=
dymēt them that byys prom=
pely ony marchandys of ony
power man. Et incōtyment for
that they gheue sū delai of pay=
mēt sellys to hym that yt was
bought of the sayd thyng mor
deyr than yt was sold also syn=
ys greuously ageyns thys cō=
mādyment them that resawys
or taylrys gayge inowabyll as

medowys erthy Wyns & leneys
theyr syluer on that et resawys
the fruyttys et qwen yt cūys
that they resayf the sayd syluer
rebatys not the Woorth of the
said fruytt that they haue res-
sawyd. Certaynly al mayneyr
of peupyl ar holdyn to mayl: re-
stitucyon. Synnys also ageyn
this mādyment they the qwysh
byys the thingys that ar robyt
the qwysh eyttys thair part of
the sayd thyng also them that
taylrys ghyfys and preses of
iowys for al sych mayner of
foll: ar holdyn to restytucyon
yf they Wold haue remysyd of
theyr synnys by thys comman-
dyment ys defendyt al decep-
cyon peyrtly or pryuelly by the
qwysh We caus other to leys
theyr gooddys. Et also Defen-
dys al symony et pluralyte of
benyficys Wyth owr the caus
by ryght. Et also ys defendyt
to allow fals monny suppos
that We haue been trompyt.
Et sychlyl: ys defendyt detrac-
cyon blaphemyng / of other by
the qwysh We tayl: a Way the
good nam liowstely the qwysh
ys ostymys better than gret
syluer et of thys We ar holdyn
to mayl: restytucyon for to say

apertly the Weryte & to restore
the good nam of them that We
haue howt and bytuppyd so
mych as yt ys possybyl to by-
doyn. Et of also mych mo: We
ar holdyn as he had dyffamysd
a cowrt or on stayt. Ageyn
thys cōmandymēt synnys al
lordys et superowrs that by-
fors or Wnryghtys accyons
taylrys of ther sugges mo: than
ryght et necessaryte of the thyng
publyl: thanyt requyrys. Et
also them that Weryrys Wn-
ryghtwely et that fyls Wp-
lently the fredowm of the chy-
che puttant chargys aboue yt
the mynistrys Wyth owr prof-
fyt appeyrtat & strāzant necessary-
te. Synnys also ageyn this cō-
mādyment Woman that caus
theyr chyldir Wnlawful in the
steyd of theyr chyldir lawghful
et they qwysh dyspēds the goo-
dys of theyr howsbans owtra-
gewsky Wyth owr the leys & the
psentymēt of theyr howsbānd.
Et the men of chyrch that spen-
dys the good of the chyrch in p-
pys & pryde & sowlych dyspens et
they that payes not theyr tēyns
Et also them that payes and
quytys not theyr testament of
them that ar deyde et ar i pre iur

stys of theyr sawylls. Et also
synnye they qwyche by syluer or
prayers cawse theyr chyldre
or freyndis to occupy the benyfi-
cys of the chyrch the qwyche be-
nyficiys shoold gheuen to them
that ar suffybyand wyth owt
symony. Et Werytably they
ar to cōsyder Weel the circum-
stancys of placys/tymes/ psons
foz moz synnye he qwyche ro-
bye i plays that ys sacryt that
ys i the chyrch no he that robye
in oon plays that ys not sacryt
et moz synnye he that robye on
sonday than he that robye on
monownday or he that robye
from oon power parson than he
that robye from oon rych pson
the qwyche powyr pson has moz
necessyte than oon rych parson
has. Et indowttably yt ys to
Wnderstonde We shoold haue
Wyl to restoyr al the dāmayge
after the conseyl & ingemens of
sayge confessoris befor that
We ressayff the benyficiys of ab-
solucion. Et in Seyd to gheue
the thyng ys yt by in natur as
mych et so Wyl as We may
doo bewyl. Et qwyche may nat
of al be restoyrit/restoyr of oon
party Wyth immortal Wyl of

al restoyr ys We haue qweyr of
foz as says saynt augustyn.

*Non dimittitur peccatum nisi
restituatur ablatum.* That ys
to say that the syn ys newyr for-
gheuen no shalbe ys god the
maylar as to the thyngys that
ar stollyn Wyth owth they be
restoyr to them to qwom We
haue tayloryn them from ys yt
may be doon or to theyr hoys-
rys or in almonys by the cōseyl
of Wyis cōfessurs ys We Wayt
not to qwom gheue them. Et
ys We haf not qweyr of that al
the les that We haue oon Wyl
hoolily of thys to do Wyth owt
fycryon ys We haue ewyr ony
thyng.

A He. Dii. cōmandymēt
ys. *Non mechaberis.*
That ys to say thou
shalt not by lycherows yt ys
Defendyt Wnder the payn of
deydly syn al flechly company
of man & Wome to gyddyt owt
of the band of marpage & to say
the contrary We er ageyns the
sayth. By thys cōmandymēt
also to them that ar in the band
of uarpag as owt ys defendyt
al mayner of twechmens ly-
cherows i the qwyche & mayner

almighty god et natur Wold &
has ordainyt to be lyeppyt to
haue linayge. Et ys the syn of
so mych moze fowl et moze greyt
qweyr govest fowrth the fylth
of the ordynans of natur by yt
owt of maryage by the qwyche
yt ys War in maryage & of thys
syn We shal speylz of the lyn-
dys of the .viij. deydly synnyes.

A He. viij. comandymēt
ys. Non loqueris con-
tra proximū tuū falsū
sū testimoniū. That ys to say
thow shal not beyr fals bytines
i iugement no owt of iugement.
Et ys heyr Defendyt alle syn-
nyes et by especyal they that ar
to the domayge of other. Et yt
is War yf be assweyr the lesyng
by oth for than We mensweyr
owrself the qwyche We shoold
not doo for to by oon man from
beth by yt in iugement oz owt
of iugement. Et certaynly mens
sweryng mayd in iugement yt
ys a cas reseruit to the payp
ageyns thys comandymēt syn-
nyes they that leys in cōfessyon
cower and theyr synnyes oz accus-
sat falsly other by the qwyche
they assweyr. Synnyes also
they that exrys Wyt ower good

Wyl diffamacyōs blaphemyng
ys of other affermand ower
lyghtly ageyns god and theyr
nyght bower.

A He. ix. comandymēt
ys. Non concupiscas
uxorem proximi tui.
That is to say thow shoold not
desir the wyf of thy nyghtbower
no hys dother no hys mayden
in the. vi. comandymēt yt ys
forbyddyn and desedyt lychery
as to the Seyd. Bot by thys
presant comandymēt al concu-
pysces fleshy & Wylfully ageyns
thys comandymēt synnyes thre
manayr of peppyl. The fyrst
ar they qwyche cowoyttys & desy-
rys Wylfully to fulfyl lychery
et to cum to yt yf it be possybyl
yf they dred not the World or
scandyr of men. Et qwyche for
to cum to the sayd deyd sende
lettres / mess angeyrs ghyftees
et maylrys / maynays / promea-
le synnyes / et maylrys cownten-
nans et beholdynnyes other to
draw to syn. Segundly synnyes
ageyns thys comandymēt they
that Weshys omyt et polycys
theyr to that they by Desyrys
fleshy. The thryd manayr ys of
them that synnyes that desyrys

not & Wold not be desired char-
nally. Et qwyth proposyt not
to fulfyl the deyd bot they delyt
odly i oonlong thotgh of liches
2y by the ful cōsentynēt of lady
rayss on for sych long dylectacy
on ys deydly syn et as so mych
ys mozt greyt syn ys the parsōs
ar by they of lignage oz relygy
on oz marved.

A He. x. cōmandymēt
ys. Non concupisces
rem primum. That
ys to say thou shalt not desyr
the goodys of other. Et cer-
tainly yt ys heyr defēdyt thest
as to the Wyl for yt ys defēdyt
to the .viij. cōmandymēt as to
deyd. Ageyns thys cōmandy-
ment synys they qwyth Wyth
cowragge dyluer desyrs in-
iustly the good of theyr nygt-
bowl Doyng them payn of al
theyr power to caus them to
leys theyr goodys. Et cer-
tainly by sych desyrs they fal
oft in. Enwy/et in pacens of
hys estayt in spelryng ageyns
god for yt ys Wylful to hym
the qwyth cōmptys that he has
better desserwyte oz that he ys
mozt Worthi to haue sych good-
dis no oon sych bi he hys nyghts

bowl oz other. Et yt lylze
hym that god doys hym mych
Wroght et that fowlych ys he
that seruyes hym. Et also qwer-
domayge cūmpe to other he ys
gled et says that god has doon
ryght to haue send hym sych
oon dāmayge for hys ewylnes
also synys they that denyes the
Werllys of meyrce bodyly and
spyre twaly et Wyl not sawoz
the powers that ar ordaynyd in
necessite opynly. Et yt ys We-
rite qwen they haue deyl qweyt
of goodis supflewes the qwyth
aptenys to the power the qwyth
syth peupyl cōmptys ower ar-
dently et relzys not of theyr
power parentys et the good ser-
wans of god diys of hōger. Et
qwen they hold the seruyes of
theyr seruans. Et Under the
schadow of fowndyn of chy-
chys orchapellys ordo almys
holdyng the goodys of other
the qwyth We Wayt to qwom
We shoold restoyr them saynt
to the self that they the qwyth
they apperteyn ar ower ryght et
Wold dyspend them Woz. Et
yt ys to not by oonrewl gene-
ral qwat sam ewyl good to cū
oz for to epefsh ewyl. We shoold

not synno owerpas the cōman-
dymentys of god.

Heyr after We shal
se of the thre Wertus
theologycalys et of the
iij. Vertus cardynalys

Or that Wyth
owt fayth al o-
ther Wertus ar
not of sum sty-
lyte et Wyt owt
it ys ipossybyl to pleye god as
says the appoystyl in the pystyl
qwych ys Wryttyn to the he-
brews in the .xj. cheptur as to
thys cause We say that fayth
the qwych ys the fyrst Vertu
theologycal shoold proceyd al
other Wertus of the qwych We
shal speylz the qwych ewrych
oon man the qwych Wold weyl
by shoold labour to haue it. Et
ceptantly ys We Wyl that our
Weyrlzys by merytabylyt ys
neydsul that they by mayd in
parfyt fayth formyt of charyte
for good Weyrlzys shal not sayf
the saowl bat fayth. Et Wn-
sayllant the lest Weyrlz that
man ma do in fayth et in grace
plesys mo: to god than al the

good Weyrlzys that al the Wn-
faythful dyd do ewyr na Wyl
do ewyr yt ys yt that doys al
the men the sonnys of god as it
ys Wryttyn to the appoystyl.
Omnes filij dei estis per fidem.
Et for that ys We Wyl Weyl
leyf et cōsequently Weyl dy-
ys neydsul to leyp the fayth
that We may not Weyl doo
Wyth owt be Wnderstōd quat
is of fayth. And as to thys caus
We shal sey heyre the dyspyn-
cyon of yt after saynt augustyn
fayth ys the fōdemēt of al goo-
dys et the begynnyng of the sa-
lut of mākynd. Et the appoy-
styl says i the poystyl to the he-
brews in hys .ix. cheptur. That
fayth ys the substāce the qwych
We shoold haue hope argumēt
of thyngys not apperand. Et
of thys fayth et of thyngys to
beleys of necessyte of salut We
haue sayd heyre besoz i the chep-
tur of the artycles of the fayth
atlanght.

Op ys the segund
Vertu theologycal
the qwych after sant
gregoyr ys no other thyng bot
expectacyon of beatytud to a
procydent of the grays of god

of theppre good deyds of the
 pson for to hop to by sawpt of
 hys proppr Vertu Wyth owr
 grays of god no to do qwaith su
 ewir weyrlz meritory it shoold
 by presumpcion not hop. Et cer
 taily god techy We i syndry pas
 sages of the holy Wryt that We
 haue hop i hym. Et pmye gret
 goodys that ys beattytud ys We
 haue ppyt hop Wyth owr dowe
 Et he Wyl qwaith synnye that
 ewyr we haue doon i thi World
 that We haue no Dysshop bot
 ewyr that We by ferm et selzpr
 in the sayth that We haue no
 trust in owr ppyr fragyltye in
 strenght of ma bot We shoold ha
 ue Dyspayr in belleyffynng that
 Wyth owr the holpet grays of
 god We may not Do weyrlz no
 thyng that ys merytory.

A Charite ys the thryd
 Vertu theologicall et
 preses of Vertus after
 the say of sant augustyn yt ys
 the most ryght affectyon of the
 courage by the quych god ys
 lowit for the loue honowr good
 nes of god. Et consayd at sho ys
 qwen of dect by the quych after
 sat augusti god shuld by first lo
 wyt aboue al thig Seguidly we

shoold loue owr saowlowr pro
 ppr salutathzed Dayes the salut
 of owr nyghtbowr. Et the iiii
 Dayes owr ppyr bodye the body
 of owr said nyghtbowr this ys
 promyt de. pe. di. ij. s. Itē hecest
 caritas.

Prudēs ys the first Vertu
 cardynal the quych ys
 no other thyng after the phylo
 zophy i ys ethyquys bot ryght
 raisō of thig that We shoold cō
 seyl deylz iuge weyl the thyng
 at the said thig discernyt iugyd
 a followig to the weyrlz by the
 amādimēt of raysō. a i effct the
 offys of mā prudent ys to haue
 mynd of the thig by passyd by
 the said mynd to grayth weyl
 the thig p̄sent a fynaly by pro
 uydēs prouyd quych thyng he
 shoold do the tym to cum.

Temperāns ys oon other
 Vertu cardynal lepar
 a sister to prudēs yt ys
 no other thyng tēporāns bot oon
 refreynat of pturbacyōs a pas
 syōns by the quych the saowl a
 thoght of the parson ys prefer
 wyt of peturbacyōns Wyth
 owr saynreynng of affeccyōns
 in hym self Under hym put a
 tyng them to al rayson thaye

to that modesti shoold by lrepit
i al thyng. Et certaly tēperās
lrepp the itigryte of the thoght
Wyth owt ony declynig to syn.

Ho:ce ys oon Wertu car
dynal by the qwysh
ewprych mā Wertwe
shoold drepd & also moyely Wn
dyt tayl grept thyngys Wyth
owt drepd of perylls of deeth
Et certanly fors ys cohybytif
& pressur of drepdys & temperer
of hardynes et as to thys caus
the Wertu of fors consystys in
dreidys & parylls of deeth. Et
the pryncypal offys of fors ys
to susteyn beyr innowabyt or
to Wndertayl grept thyngys &
peryllous to the saowl that ys
to Wnderstonde for the salut of
the saowl i the tyng cōservat
the fayth & the defens of yt.

Istis ys oon Wertu car
dynal ryght ppyt for yt
ys oon seyffable cōnat
of natur fōd for the salut of syn
dry for the law y the bād of mā
nys company by the qwysh the
mē lewys honestly Wyth owt
hewt oon other. yt ys yt that
ghenys to ewprych oon yt that
ptenys to the. et certaly qwysh
Wold by ryght he shoold drepd
Weyl & lowe god / & to hī so mych

ys yt ys possybyl to hī to i wpe
He ppyrly call god & followys
qwysh Wyl proffyt to al / & Wyl
not do noy to person / yt that he
Wold & desyr to do al mē of good

In thys cheptur subse
quent followyng We
heyr after we have
to say of the sewyn ghyfys of
the holy gheost. That ys to Wn
derstōd of sappyes / of Wnderstō
dyng / of scyēs / of asyl / of pity / of
drepd / of redne. By the qwysh
the. vij. deydy synnyes ar expel
lyt & put away frō the saowl of
mākynd. Et first of the ghyft
of sappyē & Wysdōd by the qwysh
the holy gheost ha ghewyn we
myght to sawor & gowst the bes
wynly thyngys. Te qwysh sa
wour & sweptnes pcedi al swept
nes of this World of the qwysh
spelz & baptyz sayand as thus
O sweptnes metyslewat mor
sweet thā howny sweptnes mer
weyflowe so mych art thou
swept i mebytacyon mor sweet
brayson & ryght swept in beaty
tud. Et certanly yt ys inexpl
cabyl et so greyt that ys the bes
wyn oppnyt & that We myght
sey the lest ioy that the lest sant
of paradys newyr the les that the
sayd ioy War long from them

gwyth dwylls in the earth they
 may suffer no further the joy
 ion but they wold merweyl or
 by marweyl & gled beholdyn
 the wyspon of yte. Et they
 wold not by hart so sorrowful
 but they wold by gled & payn
 so bytter that men shoold sepe
 yt. Dwaith to shall we have
 than given we shal be the pa-
 given we shal wyl we wyth
 godet wyth of the sanctua. Et
 indowtabyl the wyspon so god
 so dylectabyl so sancte augustyn
 sayes he lowys bett yt to by in
 hel to se godt hanto by in para-
 dyse & to by pypure and sepe the
 syght of the wyspon of god. **o**
 Thys ghyft forsayd of wysa-
 dom dops put away al bythery
 Quia gustato spiritu deapit ois
 caro. That ys to say that he
 that go wyls thys plant ghyft
 of sappen the swetytude of the
 hewynly thinge sendis not the
 go wyl of the fleschly lust but syn-
 dys them bytter. Et sic augus-
 tyn sayes. Thow shal not go wyl
 the ioy. of hewynly swetytude
 yf thow fylps thy hart by char-
 nel dylectacyon.

A The segund gyft of the
 holy gheost yf the gyft

of understanding by the gwyth
 the holy gheost gheures us to
 understand et to know god in
 us & in other creatures for we
 know the godly myght & we
 consider the greynes & the lan-
 guages of thys world et gwyth
 by thys myght be shoold have
 final myght have mayd wor-
 dpe if theyt. We understand al
 so the sayres of god by the sayr-
 nes & beawte of the bewyn & of
 the creature of thys world. Et
 by thys ghyft we omyt a tan-
 leynaway the sy of glawtomy
 for we exy depul by the ghyft
 of understandinge of the
 creature of god for the bon-
 downdes of our profyt & theyt
 to that we may not sepe by in
 dours of the thinge reayd to
 our wacacyon & steyt as for
 this caus we shoold put away
 al glawtomy al superfluyte of
 mynt & dwyll. **o**
The thrid gyft of the
 holy gheost ys the
 gyft of wyte and of
 sope by the gwyth the holy
 gheost techy us thre thynges
 fyrst be techis to us to know
 our propre self and Dwaith
 thyng yt ys of us et gwaith yt

Was of the quath yf shalbe
synally of the. Saynt Bernard
says to everych soullman
tel. Thynke sed queth how art
cuntyet hane shain of the ful
generacyon. Behold queth
how art/ in quath dangeyous
pepylls. We yf for the dange
rous dwelling se hold quath
May thew goyesh. Behold how
thow art et shalbe ordayned in
oon mych merwey howe dreyd
for the playce of heylful of ho
tyl payn. Consyde that by
cowlp of syn Deyd thew art
mayd the enemy of god. Et
of the contrary that by grace
thow shalbe mayd the feyn the
ryper of god. Begynnyng the
ghyst of syens techys We also
to Understod that god ys our
lord our mayntre also paye to
Understond god ys our lord
that We ar at hys sugges et ser
uans et that We shoold mayntre
obeyssas et seruyes. Et also the
sayd ghyst of syens gheuyes We
to Understond that god ys our
father et that We ar hys chyl
dren et that We shoold gheue hi
reueres et honowr. Also yf ghe
uyes We to Understond god ys
our redemptur et for thys caus

We ar bound to love him. Also
yf gheuyes We to Understond
god ys our mayntre to that We
shoold dreyd hi by the metyng
Deynting/ or slepyng. The
thys mayntre the gyst of syens
ene gheuyes We principally
to know our nychtows (as
at all by the ryth of power no
splez not nobyl at lyl up. in
thynge. ffirst that al men
Women ar lyls of the party
cost of our synt pene. Begyn
nyng. for god the mayntre
mayntre man et Woman of our
mater that ys of the styme of
the erth/ that ar boorn et shalbe
boorn of nalyt power. Seid
by the sayd ghyst of syens ghe
uyes We to Understod our self
our portre et that al they that
ar of lyue ar lyls as to this that
they ar mortel et shal. By et
of oon short lyue rich as power
Therthys mayntre yf gheuyes
We to Understond the ghyst of
syens that al men shalbe v
dwynt in oon self powdyr et are
By quath apetyes as to the bo
nyes of beid pepyll as at saynt
nocet or i chyrche zardys then
ys no dyfferes theyr betwix the
bonys of nobyl et not nobyl. the

iii. mayney: the ghyft of fcyēs
 gheueys We to Underftōd that
 al men & Woman ſhalbe ſtrayn
 yzt to gheue rel:ynnyng and
 cōwnt of ovr Weyl:ys befor
 the ſoon of god ovr redemptur
 & as thys cauſys Underftōdyt
 that al men ar ewyn i the thyn:
 gy by forſayd they ſhoold lowe
 Wylthowt dyſpryng of oon or
 other no to hurt oon other no
 to enwy oon other: for that the
 ghyft of fcyens dōys away the
 ſyn of enwy: qwpych ys contrary
 to charite for cauſenwy: ys gled
 ſū of the ewyl of other & ys dyſ=
 plegant of ys good the qwpych ys
 dewyl: y et ageynes al charyte.

A He. iiii. ghyft of the
 holy gheoft: ys the
 ghyft of cōſeyl & cer=
 tys the holy gheoft Wold We
 ſhoold aſh cōſeyl at thre. fyrſt
 at god after the ſay of the holy
 mā thobyas the qwpych ſayd to
 hys ſon. Gheue thow bliſhyng
 of the lowyng of god/and pray
 hym that he dres thy Wayes &
 do ſo that al thy conſeyl byd in
 hym & the ſayge ſays. In oibus
 depcare conſiliū altiffimi. In al
 thyngys aſhe the holp: the 2ſyl
 of god. Segundy We ſhoold

aſhe cōſeyl at ovr prowchayn
 ye qwpych ys ful of Wylt et dyſ=
 creyt qwpych dredis & lowys god
 & not mē that ar Dyſſolut et of
 ewyllyue/fo: Wylth greyt payn
 he ſhoold gheue good conſeyl
 quwpych ys not proſſytabyt et
 ewyl to hym ſelf Ambro. Qui
 iudicet ſtilē aliene cauſe quē ſi
 det in ſtilē ſite ſue. The thryd
 ys We ſhoold aſhe cōſeyl at ovr
 ppyr cōſcyēs i the qwpych dwel=
 lys the holy gheoft by grace.

Et certaly thys ghyft of cōſeyl
 puttys away al Wrechydneſ f:ō
 ovr ſoowllys the qwpych ys dōd
 qwē the holy gheoft by this pre
 ſēt ghyft of cōſeyl cōſeyllys We
 to dyſprys the eertly thyng &
 lowe the hewynly thyng. For
 the eertly thyng proſſyt no
 thyng as to the deeth: may not
 by led Wylth them in oon other
 Warld. Et they do mor ewyl
 than they do good for We moſt
 gheue rayſō how they haue be=
 yng Won/tal: yn/posſeſſit & how
 they ar Dyſpendyt on to the
 laſt penny. Bot of the contra=
 ry the gooddys ſpyrytwellys
 ſhoold be ſemblyd for they prof
 fyt in thys World et to cū and
 at the Deth and after the Deth

yt proffyttye at the Deyd for
they mayl: the man to dy Weyl
Et proffyttye after the Deeth
for the sayd gooddys gheue
ewyrlustand lyf.

A He. D. ghyft of the ho
ly gheost y^s pyty. Et
ys to not that they
ys thre mayners of pyty. The
fyrst ys to god et consystrye in
the good that We shoold haue
to hym fyrst in the prowyspon
of the thyngys temporellys af
ter the psalmyst qwyche saye.
*Jacta cogitatum tuum in Dño
et ipse te enutriet.* That ys to
say put thy thoght in god et he
shal norysh the bodyly et spyr
tualy. Thy trust puttys away
al superflewite of tēporel thyn
gys the qwyche has Wrechyd
pewpyl that ar ewyr in dreyd
for caus the temporel gooddys
shoold saylze them and that ar
newyrful as they shoold leyf
ewyr mo: / alwayes they dy
soonnar than they beleyf as yt
apperys of the ryche lowar of
the qwyche saye saynt luc in the
xij. cheptur. *Stulte hac nocte
et c.* Et certaly ys god has ghe
uyng the saowl et the body the
qwyche ar of ower greyt thyng

thā the lyuyng or the clothynge
yt followys that he shal gheue
the thyngys qwyche ar les / that
ys the sayd lyuyng et clothynge
*Nonne anima est plus q̄ esca
corpus q̄ vestimentū.* Certan
ly / ze. Secundy We shoold ha
ue trust in god that he shoold
powruay We of gooddys spyr
twels as to the saowl and for
thys caus We shoold put away
from We al mayner of dyspayr
for the psalmyst sayes. *Sperā
tem autē in domino misericor
dia circūdabit.* The thrid may
ner ys We shoold haue psyt hop
et trust that he gheue We the
gooddys ewyrlustād. In reward
ewyrlustād / that We shoold not
haue hop of ower propre good
Deydys bot of the meryt of ie
su crist ower redēptur the qwyche
god the father as ghewyng We
et al thyngys in hym in toly
nyng of thys he had ys syd op
nyt i the cors by the qwyche We
may entyr in paradys for he
oppynt the sayd port by hys ho
ly passyon. Ageyns thys doys
sum that ar Wayl: the qwyche
also sown as they sey or eyr
prech ony thyng of the iustys
of god or of the paynyes of hell

they haue Dreyd et incontynēt
says they shoold newyr be sa=
wyt cōsyderāt the synnys that
they haue Doonet mystrustys
of the ewyrlēstand saluacyon
the qwyche ys oon thyng dyabo=
lyl. for the Dewyl has lost al
hys hop of saluaciō/Bot al sayth
ful crystyn pewpyl shoold haue
Werray hop et trust in god for
yt ys he that sawys the qwyche
has in hym hop. The segund
pity ys that We shoold haue by
the sayd gyft of the holy gheost
ys ayens owr self to haue pyty
et compassyon of owr saowl no
ryshant yt of the holy sacra=
mēt of the autyr et Wyth pre=
thyngys et Woordys of god et
ghenyng yt dnyl: of the chalys
of trybulacyons et of payens
et cleythng yt Wyth charyte of
god et owr prochayn et herbry
and yt in hewyn by Werray pen=
nans et dyspyt and yt by contry=
cyon et byttyr repentāns of owr
synnys thynl:ant of the fragy=
lyte of man lzynd puttand yt
furth of the pryson of thys pre=
sant World by contemplacyon
et Desyr of hewynly thyngys.
The thryd pyty qwyche We
shoold haue by ghyft of the for:

saīd pyty as to owr nyghtbowr
ghenand hym of owr goodys
by almows. ecclesia. xiiij. Ante
mortem bene fac amico. Do of
thy good to thy power brother
et crestyn freynd. for almows
doon i the lyue ys of mor Wayl
than after the deeth. By
thys that oon pēny that thow
ghyuy i thy lyue y mor Worth
than oon hōdret after thy deeth
so yt by ghewyn for the lowe of
god. Et self We shoold lent to
owr nyghtbowr in hys necessity.
luce. vi. Mutuū dātes nichil
inde sperantes. That ys to say
that We shoold lē to owr nyght
bowr Wyth owr dysur no hop to
haue ony proffyt ower the prin=
cipal. We shoold also forghewe
the sawtys the qwyche as beynd
dōd to owr bi Woord or by deeth
as to the rācur et tolzyn of yt / et
of dysplaysans. We shoold not
iuge no mā no trāslayt the dey=
dys of other as owr nyghtbour
in ewyl part/Bot i the most pro=
fytabyly ys after the Woord of
owr redēptur. Nolite iudicare
nō iudicabimini By thys ys vn=
derstōdyt that the Weyrl:ys of
other shoold by interptyt to the
bettyr part after the saīd Seyr=
h iiii

yt proffyttyes at the Deyd for
they mayl: the man to dy Weyl
Et proffyttyes after the Deeth
for the sayd gooddys gheue
ewyrlustand lyf.

A He. B. ghyft of the ho
ly gheost y^s pyty. Et
ys to not that they
ys thre mayners of pyty. The
fyrst ys to god et consystys in
the good that We shoold haue
to hym fyrst in the prowyspon
of the thyngys temporellys af-
ter the psalmyst qwyche sayes.
Jacta cogitatum tuum in Dño
et ipse te enutriet. That ys to
say put thy thoght in god et he
shal noyssh the bodyly et spyry-
tualy. Thy^s trust puttys away
al superflewite of tēporel thyng-
ys the qwyche has Wrechyd
pewpyl that ar ewyr in dreyd
for caus the temporel goodys
shoold saylze them and that ar
newyrful as they shoold leys
ewyr mor / alwayes they dy-
soonnar than they beleys as yt
apperys of the ryche lowar of
the qwyche sayes saynt luc in the
xii. cheptur. *Stulte hac nocte*
et c. Et certaly ys god has ghe-
uyng the saowl et the body the
qwyche ar of ower greyt thyng

thā the lyuyng or the clothyn-
yt followys that he shal gheue
the thyngys qwyche ar les / that
ys the sayd lyuyng et clothyn-
Nonne anima est plus q̄ esca
corpus q̄ vestimentū. Certan-
ly / ze. Secundy We shoold ha-
ue trust in god that he shoold
powruay We of goodys spyry-
twels as to the saowl and for
thys caus We shoold put away
from We al mayner of dyspayr
for the psalmyst sayes. *Spera-
tem autē in domino misericor-
dia circūdabit.* The thrid may-
ner ys We shoold haue ppyt hop
et trust that he gheue We the
goodys ewyrlustād. In reward
ewyrlustād / that We shoold not
haue hop of ower proppr good
Deydys bot of the meryt of ies-
u crist ower redēptur the qwyche
god the father as ghewyng We
et al thyngys in hym in toly-
nyng of thys he had ys syd opp-
nyt i the cors by the qwyche We
may entyr in paradys for he
oppnyt the sayd port by hys ho-
ly passyon. Ageyns thys doys
sum that ar Wayl: the qwyche
also sown as they sey or eyr-
prech ony thyng of the iustys
of god or of the paynyes of hell

they haue Dreyd et incontynēt
says they shoold newyr be sa-
wyt cōsyderāt the synns that
they haue Doonet mystruſtys
of the ewyrlēstand ſaluacyon
the qwyche ys oon thyng dyabo-
lyl. for the Dewyl has loſt al
hy^s hop of ſaluaciō / Bot al ſayth
ful cryſtyn pewpyl shoold haue
Werray hop et truſt in god for
yt ys he that ſawys the qwyche
has in hym hop. The ſegund
pity ys that We shoold haue by
the ſayd gyft of the holy gheoſt
ys apens ovr ſelf to haue pyty
et compaſſyon of ovr ſaowl no
ryſhant yt of the holy ſacra-
mēt of the autyr et Wyth pre-
thyngys et Woordys of god et
ghenyng yt drynl^z of the chalys
of trybulacyons et of pacyens
et cleythng yt Wyth charyte of
god et ovr prochaynet herbry-
and yt in hewyn by Werray pen-
nans et byſpyt and yt by contry-
cyon et byttyr repentāns of ovr
synns thynl^zant of the fragy-
lyte of man lzynd puttand yt
furth of the pryſon of thys pre-
ſant World by contemplacyon
et Deſyr of hewynly thyngys.
The thryd pyty qwyche We
shoold haue by ghyſt of the for-

ſaid pyty al to ovr nyghtbowr
ghenand hym of ovr goodys
by almows. ecclesia. xiiij. Ante
mortem bene fac amico. Do of
thy good to thy power brother
et creſtyn freynd. for almows
doon i the lyue ys of mor Wayl
than after the deeth. By
thys that oon pēny that thow
ghyuy^s i thy lyue y^s mor Worth
than oon hōdret after thy deeth
ſo yt by ghewyn for the lowe of
god. Et ſelf We shoold len to
ovr nyghtbowr in hys neceſſy-
te. luce. vi. Mutuū dātes nichil
inde ſperantes. That ys to ſay
that We shoold lē to ovr nyght-
bowr Wyth ovr byſur no hop to
haue ony proſſyt ower the prin-
cipal. We shoold alſo forghewe
the ſawtye the qwyche as beyn
dōd to ow^s bi Woord or by deeth
as to the rācur & tolzyng of yt / &
of dysplaysans. We shoold not
iuge no mā no trāſlapt the dey-
dys of other as ovr nyghtbour^s
in ewyl part / Bot i the moſt pro-
fytabylye after the Woord of
ovr redeptur. Nolite iudicare
nō iudicabimini By thys ys vnder-
ſtōdyt that the Weyrl^zys of
other shoold by interptyt to the
bettyr part after the ſaid deyr-
h iiii

lyps Wythowt yt War al many
fessly ewyl. Et certaly that to
iuge ewyl the Weyrlzys of other
of thys pcedys oon of the two
causys oz by thys or he that ys
iuged ys ewyl et for that he be-
lyssis ych oonys lylz to hym af-
ter the say of saynt crystome.

Ois hō scōm se estimat alterū
Certaly Wyth payn We shoold
haue suspecciō ewil to oon good
man & of contrary Wyth payn
oon ewyl man may haue good
suspeccon of oon other. The se-
gund caus ys the raysō that We
do mayl: ewyl iugemēs ys for
that he that iugys ewyl thynge
so of oon other that theyr Weyr-
lyps shoold belylz & as ewyl af-
feccon to hym of the qwysh he
has the forsayd suspeccon and
ewylestymacyō the qwysh pro-
cedys by sawlt of charyte et by
this qwysh said ys oppnyly that
this ghyft of the holy, gheost a-
forsayd puttys away al the syn
of sweyrnes.

A He. vi. ghyft of the ho-
ly gheost ys the ghyft
of dreyd the qwysh al-
so soonys yt cū ys i ovr saowl
yt ghewys syndry goodys fyrst
yt terychys We & ovr saowl to

mend ovr ewyl synnyes that ar
by passyt. yt techys to do Weyr-
lyps. Ecclesi. vi. Qui timet deū
faciet bona. Thys ghyft leppy
the mā & causys hi to pseyre i
good Weyrlzys. Dreyd of god
dyssernys to haue the meyrce
of god. Et gheuyt the mā long
lyue et prowyspon of thynge te
porells as after the say of the
profyt. Timete dñz oēs scī et
qm̄ nō est inopia timētib⁹ eum.
Dreyd malys the orayson to
be hard Wyth god. Volūtātē ti-
mētū se facit & depcacionē eorū
exaudiet/inquit psalmi. Dreyd
dyssernys the lyue & ioy ewyl-
lestād puerbion. xxviii. Beat⁹
hō q̄ semp ē pauid⁹. The ghyft
of dreyd puttys away al pryd.

A He. vii. et last dreyd
of god ys the ghyft of
fors spyrtywēll by
qwysh the holy gheost cōfortys
the saowl i thre mayners. first
to beyr the aduersytys paciētly
after the say of the appoystyl.
Paciētes estote ad oēs. Segū-
ly the sayd ghyft confortys the
saowl to overcū the dewyl af-
ter the say of saynt iampys. Re-
sistite dyabolo & fugiet a vobis.
And the thryd Way the sayd

gheft of the holy gheest confor-
me the sawt et techys to do
good werks as after the say-
ing of sapientie. Operari oportet
domine dicitur. Et by this gheest
is put away the syn of yre. Et
wee suffice of the sayd. In
gheestes of the holy gheest.

After in this pre-
sent chapter we shal
speke of the werks
of mercy bodyly & spirytualy
the quene of good crystyn man
that wold have weyle by shoold
fulfyl to his power ther to be
myght by rewardyt in ewyrlast-
ing beatitud. The sayd. In.
Werks of mercy bodyly ar
to norysh & seyd the power peo-
ple the quene as necessyte. To
gheue them drynk that has nes-
sityte. To gheue the nalyt clo-
thyng. To loge et herbyr the
power pylgrayns. To wysp the
that ar seylz & by & Delouer the
power prysouners membrys
of our lord iesu cryst. To bery
the bodys of them that ar deyd
Et certanly our lord iesu cryst
gwen he shal cum to the iudgement
general he shal not reprove the
that ar dampnyt no condan in
ewyrlast and damnacyon bot of

thys that they have not fulfyl-
led the sayd werks of mercy
quene for a good crystyn man
shold be diligent to fulfyl the
that to on the day of iudgement
they may be crownyt in the wy-
ly beatitud.

After. In. werks of mer-
cy spirytually that
ys to teche ignorans
by good & holy techyng amend
repentyn the that sayntys by
charyte redres the to the port of
salut power siners that erres
ar out of the way of the coman-
dementys of god. To confort &
conseyt the power crystyn peo-
ple in theyr aduersitytes & theyr
tribulacyons bodyly & spirytual-
ly. Forghewe them that doys
we ewyrl wyth out cōsertyment
to do the ewyrl payn or labowr
Support the sawtye of other
that we sclander them not bot
krypp them segret. Pray god be
wofly for the that ar deyd & for
the that ar of lyue. Et doyng
thys we meryt the crown of
paradyse.

Followys the. In.
sacraments of our mo-
ther the holy chyrche.



After cōsequēthly we
 haue to sepe i length
 & to determ speccaly
 of the. vii. sacramēts
 of our mother holy
 chyrch / baptysing / cōfirmaciō
 pennans / ordor / maryage & the

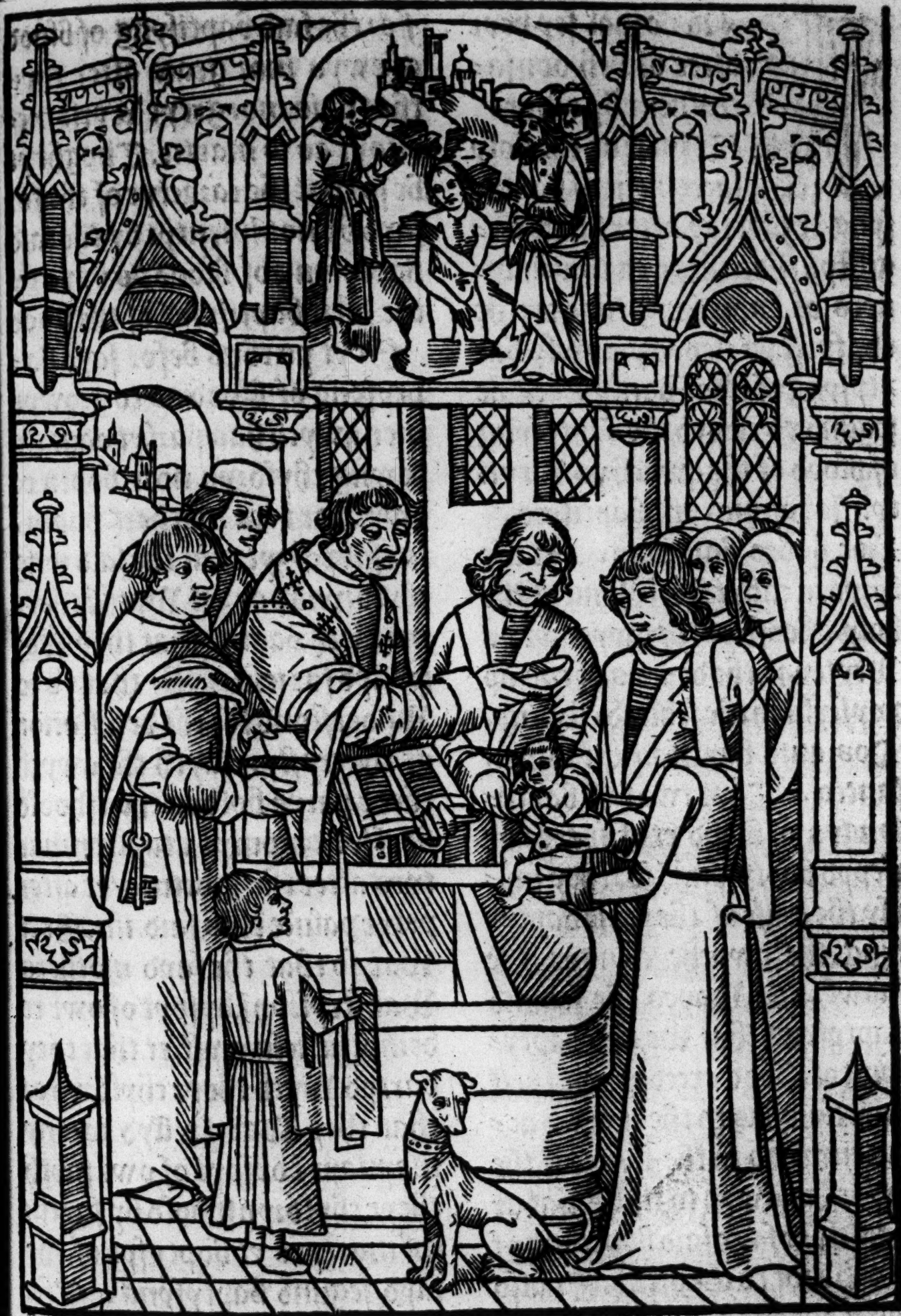
sacrament of the auter & the sa-
 crymēt of wnyrd. Et for that
 be the quych wold weyl lye
 & cōsequēthly weyl dy shoold
 haue the army neydful requy-
 ryd to sepght ageyne the demyl
 of hel cōtrary to al mankynd.

Et sum of the sayd sacramens
shalbe neydful sychweys / that
wyth owte the tayloryn of the
sayd sacramens We may not
besawpt no by weyl & al the les
ys We dyspys & that We had tye
me plays & servant for to per=
sawerthys caus for the mozt ray
sonyt ys neydful & requyryd to
determinyn of the sayd sacramens
Bot befor that We proceyd of
oon ewyrych oon of the sayd sa
cramens We shal sey sum smal
questyons neydful. Et yt may
be asked how maynay sacramens
ar necessaryr and wythowt the
quyrych We may not by sawpt /
ys We obmytted by dyspysyng
& that We myght haue the & re=
sayf the. ¶ Answer ther ys. S.
baptysyng / cōfyrmyng / penans
after deydy syn doyng / the ew
carystye & Wnyon. Thyr for
sayd. S. sacramens ar neydful.
Bot the sacramēt of maryage &
of ordry ar Wylful for he quyrych
Wyl not taylor the may be weyl
sawpt wyth owte that he resaw
pt the. ¶ We may also aske ys
oon person beyng in deydy syn
may lysumly taylor oz gheue the
sayd sacramens. ¶ Answer. We
shoold Wnderstonde for the most

that parson qwatth ewyr he be
beyng in deydy syn may not
taylor no resayf ony of the sayd
sacramens bot he synnys deydy
This ys apprewpt. xl. di. Mul
ti. xxv. di. Jtnd. xj. q. Mandit.
Et that qwen We wold re=
sayf We shoold put us in the
stat of grace. Also We shoold
Wnderstonde that ony mynyster
of holy chyrche may not gheue
no admynystryr the sacramens
he beyand in deydy syn bot he
synnys deydy / wyth owte the
cas cum of adwentur. / as oon
lawd mā dyd so that he shoold
gheue ony of the sayd sacramens
as that he baptysyt in cas of
necessyte sū docturs says that
he synnys not. Deydy of the
quyrych other docturs says they
ar i dwt. We may aske qwatth
sacramens may by rehersyd et
resawpt mor than oon tyme.
¶ Answer. Al the sacramens
after the pcepcon of the quyrych
the character ys not prentyd in
the saowl. This apperys. xxxij
q. diij. Licite q. j. q. Quod quide
Character ys oon qualyte sperry
twel beyng i the saowl disposat
to grace the quyrych qwalytez ca
racter dwellys ppetwel in the

saowl. Et ys not the said carac-
ter prentyd bot in thre oonly.
That ys to Wnderstod i the sa-
cremt of baptysyng i the qwich
the sayth ys engedyth. Et by
thys character ys dywydyt the
crystyn pewpyl fro the wnsaith-
ful. Segudly the sacramet of co-
firmacyon i the qwich the sayth
ys mayd mo: streyghtlyar of the
qwich the crystyn pewpyl ar
opngtyt & mayd lmyghytye to
feyght ageyn the dewyl by this
dywydye fro the qwich ar seple
& Wayle. Thrydly the sayd ca-
racter ys prentyd i the sacramet
of ordrys to the qwich mych
gryt Wertu ys gheuyng & gran-
tyt & to the qwich by ipressyon
of the sayd character ma ys saty-
fyd et halowed in the seruyce of
god & holy chyrch. Et by thys
ys sepatyd & dywydyt from the
pewpyl that ar lawd. Et by
thys cleerly apperys that the
sayd thre sacramens baptysyng
cofirmacyon & ordyr may not
by reptyred no tayloryn bot oon
tym. Al the other. iiii. maye-
ge/pennas the sacramens of the
anter et Dnyon may be repty-
ryd & resawpt maynay tymys
Alwayes yt ys in dowt ys ony

had resawpt ony of the sayd sa-
cremens not reptyrabyt ys be
War baptysyt or not & that the
dowt War prewabyt by coiectu-
re Werray lyl: We moy baptys-
hym. Quia no dicitur iteratu
qd nescitur factu de cose. di. iiii.
Si nulla & de presbitero & bap. c.
Denies. ¶ yt may by asked how
maynay thyng ar requyryd in
ych oon sacramet. ¶ Answer. iiii.
thyngys ar requyryd fyrst the
element or the mater gaynant
theyr to. Segudly the forms
of the Wordys thrydly the my-
nyster ghanand theyr to. The
iij. the intencion of hym that
mynystrys. And of thys shalbe
spolyn theyr after mo: largely
yt ma be asked ys we shoold gbe-
ue & mynystyr the sacramens of
holy chyrch to them qwich we
beleys ar in deydy syn. ¶ An-
wer yt may not & shoold not be
denyed the sacramens to ony for
rayson of hys synnyse secrettye
bot monysyng segrept to hym
and monysand hym that he
resayf them not in the stayt of
Deydy syn.



No he shal sey heyr
after of ych oon sa-
crament by ordyr.
Et fyrst of the holy
sacrament of bapty-
syng/et shal say after saynt au-
gustyn that theyr ys thre may-
ners of baptysyng the qwyche
the fyrst ys clepyd ppropyly ba-
ptysyng of flood oonly. The
segund ys clepyd the baptysyng
of blood of the qwyche ys Wryt-
tyn Johannis. xij. Baptismo.
Hoc habeo baptisari. Et the
thryd is callyt baptysyng of the
holy gheost of the qwyche yt ys
Wryttyn i the deyds of the ap-
poystles in the segund cheptur.
Vos autē baptisamini spiritu
sancto. Thyr two last bapty-
syngys of blood et of speryt ar
clepyd baptysyng for they sup-
ply the trust of the fyrst bapty-
syng the qwyche clengys the
saowl. Al Wayes the segund
baptysyng that we clep bapty-
syng of blood exceedys the fyrst
baptisyng as to the reward ac-
cydental as to the lawreol the
qwyche is awyn to them that ar
baptisyt of the said baptisyng of
blood not to the other. Et also
doys as to the reward essēcyal
after Betyr of palude i the. iiii.

for the said baptisyng of blood
gheows moze grace after thys
that yt is moze greyt Deytly me-
ritoyr as is martir. Thought yt
be so that the caractyr of the
sayd by not iprentyt by the said
baptysyng of blood as yt ys by
the fyrst baptisyng of the flood
Et yt ys thus besoz sayd ba-
ptysyng of blood as to growyn
men qwyche has paryt aage to
zowng chyldryn now boorn of
qwyche ar i the mother Daam.
for supposyt that the said zowng
chyldryn War zyt Wyth i the
mother Daam that they War
lzytlyd for iesu cryst / that ys to
Wnderstond for the detestacion
of the crystyn fayth the qwyche
theyr parēs holdys they shoold
be cēsyt & reputyt & taylorly mart-
tyrs after the Docture / et after
petyr palude i his said. iiii. Et it
War so that the sayd mothers
War strylyng i dyspyt of owr re-
demptur iesu cryst / et that they
partyd Wyth theyr chyldryn
that they War lzytlyd in omy-
maynaye i dyspyt of owr sayth
theyr chyldryn shoold by fayth-
ful martyrs et baptyssyd of the
sayd segund baptysyng. The
thryd baptysyng of the gheost
besoz said is no other thyng bot

to haue Werray ppos to resayf
twayle the fyrst baptysing dewe
by yf they haue tyme et faculte
Et this baptysing copetye not
bot oonly to them that are gra-
wyng et cum to a age et has the
ysage of rasyon. Et trett only
the baptysing of the gheost is not
eqpollent to the fyrst et al thyn-
gys / for this baptysing of the
gheost al papp that we shoold
haue for ovr synnye ys not for
ghewynys yt ys by the fyrst.
Bot rethar yt is moze oales for
ghewyn after the deuotyoun of
hym the quych resawys it. Et
also by this baptysing the ca-
racter aboue said ys not pretyd
in the sawl. Et shoold by et be
dyed befor he had resayf the
fyrst baptysing he shoold nat by
grauyt nor thdyt the holy chyrch
et also of yt shoold by pruyt.
thoght it be so that holy chyrch
prayes for them that dyes so
Et for that theyr to that spch
pewpyl by sawpt by Werru of
the said baptysing of the gheost
yt ys requyrd that they haue
Werray cotricyon the quych is
not requyrd to the fyrst bapty-
syng of flood bot yt suffys that
they quych resawys et ar i par-
fyt aage haue attricyon oonly.

Et this suffys of the forsayd
baptysingys of blood et of the
gheost. for myn interponys to
declayr of the baptysing of flood.
Et for this cause yt ys neydful
to sey what ys baptysing. The
master of the sentes i the. iiii.
i this bystruccion says that bap-
tysing ys oon purgacyon owa
Wart of the man wpth oon re-
taphorn of doordis. Et yt is
to not in this baptysing ys thre
thyngs. The first ys the thyng
of the sacramēt al oonly. That
ys to Understonde infusyon of
grace et forghewynne of the syn.
The second ys sacramēt oonly
that ys to Understonde Water
clengand wpth soan gheuant
of the wordys. Et the thryd
is the sacramēt et the thyng that
is to Understonde the character.
Et berptably this sacramēt of
baptysing ys the fyrst the port
et the fōdement of al the sacramēts
for we gheue not the chyrch
to no mayneyr of pepyl oon of
the other sacramēts bot they by
fyrst baptysyd et by this quych
said is appetye that Water sim-
pyl et natural hauand myght to
clege is matyr et materiel of this
sayd sacrament et that we may

not baptys in no other lyqwer
bot i cleen water. As yt apperpe
de bap. et ei effectu. c. Non St.
Et for that Waters shold as
Water of rosps oz other shoold
not by mater sufficynd of thys
sacrament bot Water of sep et
Water of marres & Water pas-
sithrow the as / may by mater
of thys sacramet in cas of neys
for the kynd of Water. Gyde
in theem also may We say of
the Waters that passys by
the Waynes of the erth ful of
flume oz of bynstoon. Et in-
douttably Water of browyt oz
of flech myrt wyth battyr oz
wyth quat other tallow no
Water myrt wyth byd quych
has moze goost of Wyn than of
Water & spysbyng no Water of
beyr no good haal may not by
mater sufficynd of thys sa-
crament & We may not baptys
of them no be baptysyd. The
form of thys forsayd sacramet
ys spch. I the baptys i the nom
of father et of the soon et of the
holy gheast Amen. They may
aske quat ys the asser and the
Wetu of thys sacrament.
Answer. The asser ys spch
that yt Doys et putte away

from them that resawpe yt
woethly al cowp & ygynd
deyde. Wenpaly & restore the
sprst innocens as to the saoul
yt stallys the syer of hel and of
purgatory as to hym that ys
baptysyd. Et taylor away
the satisfaccyon to the quych
man was bound et holdyn in
thys World for hys synne.
Thys apperpe / for ys ony row
oz sarasyn had bynt oon thow
sand zyr et that he had soon
ewyryche Day oon thow sand
deyde spynne et ys he repentyt
et wold refayf the fapth of iesu
crist & be baptysyd dewotly not
fapnizd they shoold not gheue
no i put to hym ony penans sa-
tyssactoyr. For the baptysyng
as saib ys putte away al obly-
gacyon & dengt the saoul i spch
maynaye of the sayd. Iow thus
baptysyd dyed of thys present
World hys saoul wold fle in
hewyn wyth owte suffryng ony
payn in purgatory. Et by thys
cleerly aperys that the Wemen
ar fowlych that weppys the
deeth of thayr chyldryn quych
ar deyde in the steyt of innocens
after thys that they haue beyn
baptysyd oz befor that they ha-

ue les
syng
go fro
the co
Waly
the gl
the ra
sacra
regen
bapt
of thy
dopci
thayr
ptysy
dum
Et y
dersto
sacra
mene
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ter sa
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sprst
the sy
ys try
The
the ca
segud
Et th
nocen
egaly
they
Bot t

welesyt the innocens et baptys-
syng for the sayd chyldryn they
go from the company of men in
the company of angels et of the
Waly of terys et Weppynge in
the gloyr of hewyn. Et certaly
the rayson ys good for the sayd
sacrament ys ordaynyt for to
regenyr & inressawant the sayd
baptysyng man passys & goyes
of thy myght of tenebrys in a-
dopcion of the soon of god. Et
thayr ar gheuyt by the said ba-
ptysyng gracys & Wertus secu-
dum glo. iij. c. ij. De cose. di. iij.
Et ys they aske at me to Wn-
derstonde ys the effec of the sayd
sacrament ys grantyt and to al
men egaly qwysh resawys the
sayd sacramēt. ¶ Answer. ¶ Af-
ter sant Bonawatur in hys. iij.
in the Dyspnyctyon. iij. in the
fyrst artycul et questyon. iij. of
the fyrst pty qwysh says thayr
ys trippyl effec of baptysyng.
The fyrst ys the impressyon of
the character aboue sayd. The
segūd hys the infusyon of grace
Et the thryd the rystoras of in-
nocens. Al cristyn men resawys
egaly the effec of baptysyng ys
they resawys yt but fyccyon.
Bot thys they do not as to the

segūd for that grace the qwysh
ys gheuyt on to the sayd bap-
tysyng and other sacramens as
two effectys. That ys to Wn-
derstonde to do away the syn.
Et as thys caus yt doys away
mor the syn in hym qwysh mor
as cōmyt yt for yt doys away
al cōwyl. Et the segūd effec ys
to Dyspos to good. Et as to
thys yt as mor greyt effycas in
hym qwysh ys most goodly dys-
posyd. By thys we shoold Wn-
derstonde that the effelz of the
sayd sacrament has oone self ef-
fycas as zong chyldryn new bor-
orn. As to the effec bot not to
thē that ar baptysyd astyr this
that they ar cūmyt to the zear-
rys of Dyscrecyon. Et yff they
aske that of awentur that oon
chylde War lryllyd qwen we do
beyr yt to be baptysyd shoold yt
by sawyt ordaynyt. ¶ Answer.
¶ Ys yt War lryllyd ther to that
be yre he War not baptysyd of
the holy sacramēt of baptysyng
and of iesu cryst by Dyspyt we
shuld beleys that the War sawyt
as aboue as said ys bot the War
lryllyd for other caws he shoold
be dampnyt and punysht in
hel of payn & of dōmage oonly.

That ys that he shoold les & by
pwynt of the Wpyon of god.
Et yt may also be asked/ys oon
ferwely beleyffyt that he War
Baptysyd and that he War not
really ys he shalbe sawyt.

Answer. **E**ze/yt apperys in
the cheptur Apostolicam de pre.
non bapti. I ashe mo: ower/ys
oon sich not Baptysyd Belyffyn
that he War Baptysyd et sayth
ful crystyn man et that he Syd
tayl: the holy ordrys resayffys
he the character. **Answer.**

No yt apperys De presbi. nō
Bap. c. j. et. c. Deniens. Bot ys
he dyd do mes ignorantly & that
he beleyffyt that he War Baptysyd
et had resawyt the sayd ca=
racter he sacrys for that the
vertu of the holy gheost ys bes=
getatyff & confortys the chyrch
et holpps the myght to cōsalzr
i hym thar to that ys chyrch by
not dyssawyt. yt may be ashyd
qwen shoold oon chyld or oon o=
ther bsāt of rayson by Baptysyd

Answer. **A**s to smal chyl=
dryn the docturs says that they
shoold incōtynent by Baptysyd
ffyrst for the Dangeyr et peryl
of deeth as yt apperys De cons=
se. Di. iiii. Venerabilis. Se=

gundly for that the Dewpthe
shuld not haue so greyt myght
on them after that they ar Bap=
tysyd as befor qwyth says sant
Denys Ultimo capit. Celestis
ierarchie. Et certaly yt ys hard
to excus the syn of them that
Deserrys along tyme the Ba=
ptysyn of theyr chyldryn. Et
I beleyff not that they may
ewayd Seydly syn qwyche Bap=
tysys theyr chyldryn in theyr
howe Wyth owr lreppyngher
uant solēnyte pryncypaly qwen
theyr ys no necessyte bot oonly
Doyes abydyngh the gossopps
for to do mo: greyt pyd theyr
after. Et thoght yt be that
they beyr the sayd chyldryn to
the chyrch after that they ha=
ue hym Baptysyd for to supply
the solēnytyes that Was not
a for Doon al Wayes they that
holdys the said chyldryn ar not
godfathers. for they hold the
not to by Baptysyd suppos that
they War rebaptysyd for that
they War onys Baptysyd in the
howe that qwyth aptenys not
bot to pryncys bot in the cas of
necessyte. Et certaly i the fyrst
Baptysig they haue had for god
fathers & godmothers the that

has baptysyt them et holdyn.
Et in thys ar maynay abusys
ons et decepcons. Et as to
them that as ysayge of rayson
et ar inparfyt aage et Wald by
baptysyd be they towys oz sar-
rasyns yf theyr by no peryl of
deeth incotynent they shoold
be techyt i the fapth by the tym
and spays of .viij. moneth oz
other tyme ghanant ther to
the arbytrayge et Wyl of them
qwych techys them besoz that
they be baptysyd. Et so shold
we Understod the cheptur Ju-
dei cu se. de. cose. di. iij. Bot et
theyr War peryl of apeyr and
deeth they shold be baptysyd i-
cotynent after that they haue
exposyd them the artyclys of
the fapth. The tym proppr for
to baptys sych pewpyl Wyth
owt they be in peryl of deeth ys
hestyr i Wytsoonday. Et it ys
to not that yf theyr be ony pre-
yst qwen they baptys the chyl-
dryn oz otheyrs the pyst shoold
baptys them et forfawlt of oon
preyst oon cleylz yf theyr by
oon. Et qweyr theyr ys no pyst
no clerl oon lawd man shold
do yt et may do yt yf he by pre-
sent. Et qwayr theyr ys no

man than oon Woman may do
and not other Wps. de. conse.
di. iij. Mulier et c. Romanus.
xxx. q. iij. c. Super. Et certaly
yf ony clerl qwych ys not pre-
yst baptysyd Wyth owt neces-
syt he shoold by censyt irregu-
lyer ca. i. De cle. ii. non ordi. m.
Bot i cas of necessyte ewprych
oon may oonly baptys bot he
ys holdyn in deyd/otherwys he
synnys deydly et for caus yt ys
good that ewprych oon shoold
leyrn the form of baptysyng as
boue sayd that ys I the baptys
i the nam of the father/et of the
soon/et of the holy geost. amen.
Et yt suffys that thayr be oon
parson qwych says the sayd for-
me. for maynay shold not say
yt ageyns sum fowlysh Wome
qwych in baptysyng in cas of
necessyte says .iij. oz .v. at
onys the sayd Woordys i yt ys
lyl to them that the chylde ys
goodlyar baptysyd it ys also to
notysy that no parson in qwat
cas of necessyte that they be in
they may not baptis them self.
c. Debitum. De bap. Et also
yt ys to notysy that also mych
ys oon chylde ys clos i the Was-
am of ys mother Wyth owt
i iij

baptism by woman

*By
English*

ony appeyrens of al or of oon
party Wyth owr may not be
baptysyd/for the segund naty=
uite p̄supposys the fyrst. Et it
ys neydful to uotyfy that he or
sho qwysh baptysys shoold ha=
ue handys et Woord / as thys
causoon that spelys not may
not baptys. Et thoght yt by
that oon man qwysh had no hā=
dys sayd the Woordys et that
oon man that has not sppech
Warteyt The chyld of Water
he War not baptysyt after the
most hol oppynyon of Docturs.
Alwayes petir of paludys of o=
ppynyon that he War baptysyd.
Et certāly incas of necessite yf
ony goyes to oon Wnsaythful
man be he iow or sarraiyen he=
retylz or coursyte et prayes that
he baptys hym et that he say
thyr Wordys heyr I the baptys
in the nam of the fater & of the
soonet of the holy gheost. amē.
yf thys herytylz or coursyte iow
or sarraiyen baptys hym after
the intencion of hym qwysh
asbes to by baptysyd et that he
Wnderstondys to Do yt that
they Do that baptysys in the
chyrch / et thys that the chyrch

doys & Wnderstōdys he shalbe
baptysyd dewly. Al tym the a=
boue sacrament of baptysyng
shoold not by resawyt no ta=
lyyn of oon herytylz no of oon
cursyte no of oon that is suspens=
dyd as that says innocens i the
cheptur. fraternitati. de. cleri.
ix. cō. mini. Bot i the cas of ne=
cessyte. Et he qwysh doys dyf=
fully baptys from sych p̄wyppl
Wyth owr the sayd cas of ne=
cessyte resayffys not the sayd
grace the qwysh ys gheuyt to
the sayd sacrament. i. q. multi.
et. c. sequenti. For the qwysh
doys so/ryghtly ageyns the or=
dynās of holy chyrch he synny
deidly. Et it may be ashed that
qwen oon Woman ys in payn
of chyld et dangyer of deeth et
that apperys ony thyng of the
sayd chyld by yt fut or hond yf
yt may be baptysyt. Pandowla
fus in hys. iiii. in the distincyō
iiii. et fyrst qwestyon holdys yf
that fut or hond apperys they
shuld i the sayd cas of necessyte
Water yt et prouons the forme
of baptysyng aboue sayd. Al
tymys says that yf he cū after
aboue the erth he shoold by in

thi ma
synot
in the
soon et
Et we
of myce
by bap
peracy
holy g
onful
the qw
a rpeho
to the
fayth.
ys of o
doctur
mōsty
the qw
fyeth
seblab
it ys t
baptys
self. &
dolph
by xij
shoold
hym
theyr
theyr
dys t
shoold
that
other

thi mayney: Baptisyd ys thow
by not baptisyd. I baptys the
in the nam of the father & of the
son & of the holy gheost/ame.
Et Werytably in the sayd cas
of mycessyte this qwysh shold
by baptisyd by rayson of the o-
peracyon occult et secret of the
holy gheost. Et as this oppyn-
onful of elemes & ryght souyr
the qwysh holdys sant thomas
& rycharde i the. iiii. of the sentes
to the qwysh We shoold gheue
sayth. Thoght yt be that theyr
ys of other oppynions of other
docturs. We may aske ys oon
moostyr cūmpe above the earth
the qwysh has two hedys. iiii.
fyeth et two halys et yt War
seblabyt to haue two sawyls
it ys to Understōd ys be shoold
baptys theem ychoon by hym
self. The above sayd doctur la-
dolphus i the. iiii. dystynceyon
bi. xii. The questyon says they
shoold by baptisyd ych oon by
hym self. Bot ys We dowt ys
theyr War two sawyls or oon
theyr for that yt has. iiii. han-
dys two backys & oon heyd/ We
shoold baptys princypally he
that has the heyd. Et after the
other Wndyr condytyon sa =

yand asthas ys thow by not
baptisyd I the baptys in the nā
of the father & the son & c. Et
also yt may be aske ys We
shoold baptys the chyldryn of
iowys quent they ar new boorn
in so mych that they ar in the
flap of innocens. Answer.
Of this the prys diuer syndry
oppynions/ Bot We shoold hold
wyth the scole the above sayd
doctur landolphus that Wald
theyr parens or the prences or
crestyn lordys may mayl them
to by taylor et to mayl them
to be baptisyd et noyssh them i
religyon ppyetly theyr to that
they be not crystyd bi theyr said
parens. Et certanty the iowys
has beyn mayd sugges by the
passyon of the redeptur. De iur-
dis. c. et si indeo. as this caus
the lord qwysh ys theyr prens
may sel them. D. si. ser. expoz.
De iur. l. i. et. ii. Et by this ray-
son holdys the archdelyn in
cheptur. fraternitate. That
the pres/ may taylor away their
goodys as this doys the chep-
tur. Sicut inde. De. iude In the
qwysh cheptur ys pphyt that
any parson pryway taylor away
the goodys of the sayd iowys

Wpithout auctorite made met
or admysed of the peyne. Et
for that the sayd p's may failz
away the sayd chyldryn & gode
by for any lawfull cause theyr
only lawfuller cause than to bap-
tys the. yf they as be meffect the
lynyng & prynces may by sumly
do & doyng that they do weyl
yf yt be ashed that ys to W-
derstand of the may streynge the
iowys the qwech ar in partyt
age to baptys the. **Answer.**
The scot says in the. iiii. that
the lyngys et prynces et theyr
lordys may streynge the theyr
to. Et for the said oppyned doy
the cheptur maiores. de. hap.
qweir yf lowit the lyng qwech
cōstraynys by saythful peupyl
to baptys them. Thought yt be
that yt seiblys that the cheptur
Sicut in dei. de. inde. for by doys
& defendys that we shoold not
cōstraynre the to by baptysed.
At tyme the oppynon of the scot
ys trew for he understodys that
he shoold streynge the ryghtly
to do it. That yf to say that the
lyngys shoold sharge et payn
them & in so mych intollerabyl
fermytad that they may cum
weyl to the to town to the city

styn sayth as that exposey-
goye in thys word cōpella-
trate. And as the doys the last
cheptur. Et in. qm. cu. glosa. q.
q. iiii. a. de. Et the sayd
cheptur. Sicut in dei says that
he shoold not straze the ryghtly
by by bodyly tynments. for god
Wyl not haue knyghtys & the
battail that frys hym agayn
their Wyl. but he wyl that they
serue hym byl fully yf they as be
at the qwech at they qwech
may hold the above the fownt
ony chyld or ony other that be
rayson for to by godfathers of
hym qwech shoold be baptysed.
Answer. Albot monlz no man
other relygious shoold not
hold on chyld above the fownt
de. cōse. Si. iiii. Non licet. Al-
wayes yf they dyd hold the
sayd chyldryn they shoold by
godfather et godfeps. Also the
father & the mothers cōiungys
by marriage may not hold the
sayd chyldryn above the fownt
for doyng thys they shoold &
gendyr oon cognacyd drawyng
of lynage spyrityel betwyr the
the qwech shoold empess that
it muth not gheue the det of ma-
ryage oon to oon other. Also

shoold
mothe
dryn
treym
ashed
ys not
other
No/t
c. Bay
that t
tysyt
yt ys
rayson
is of n
holdy
necess
yf the
hold o
fownt
not bi
thogh
tysyt
godm
it bar
be ashy
fōs ar
chyld
Tha
oon o
that r
ment
cism
the co

shoold not the sayd father or
mother baptys theyr sayd chyl-
dren Wythowt yt War in ex-
trem necessity. Et yt may be
asshed yf oon parson the qwyche
ys not baptysyt may hold oon
other to be baptysyt. ¶ Answer
No/thys apperys de 2^{se}. di. iiii.
c. Baptismate. Thoght yt be
that the sayd person not bap-
tysyt may baptys oon other as
yt ys sayd heyr befor. Et the
rayson as for that the baptysat
is of necessity bot he the qwyche
holdys in baptysyng ys not of
necessyte of the sacramēt. Et
yf the sayd parson not baptysyt
hold oon other aboue the sayd
fownt of baptysyng he shoold
not bi godfather no godmother
thoght yt by. That yt had bap-
tysyt ony yt War godfather or
godmother. Vnderstōdyng that
it bar father spyrtywel yt may
be ashyd also how maynay per-
sons ar requyryd for to hold oon
chylde to by baptysyt. ¶ Answer
That they shoold not hold bot
oon oonly parson Wyth hym
that mynystrye the sayd sacra-
ment. de. cause. di. iiii. Incathe-
cismo alwayes they haue not
the coustum to do so & the cou-

stum ys cōtrary to the forsaide.
for yf oon & or thre or maynay
holdys oon chylde aboue the
fownt/et the coustū of the land
ys so to do that/they syn not/et
they ar excusid of the syn by the
sayd coustum after ioon andze/
& the archedykryn i the cheptur.
Quāuis non plures. libro sexto
Et the byshop may Dyspens
that syndry may hold oon chylde
aboue the fownt/secundum Do-
minicū in dicto capitulo. Quā-
uis. Et yt is to not that yf oon
man et oon woman had holdyn
oon chylde to gidder shal not this
lat no impesh oon to haue the
other by maryage/thus as sa-
ys inocent. Et as to thys deyd
the text Wyth the gloys. xxxiii.
q. iiii. c. finale. fynaly oon mā
& hys Wyf may weyl hold oon
chylde to geddyt bot yt ys not
honest. fynaly they may asse-
me to qwat ar they bound they
that holdys the chylde to the
baptysyng ageyn the sayd chyl-
dren. ¶ Answer. They ar bound
dyn to monys them the qwyche
dyd hold them/to leyy chastyte
lowe iustys et to haue charyte.
Et they shoold aboue al thyn-
gys teche them the symbol that

ys to Understonde the artyculys
of the sayth & the. Vater noster
The qwyche ys the oraison that
owr lord mayd. As the qwyche
apepys in the cheptur. Vos
ante omnia. de conse. di. iiii. Et
the mayster of the setens says
i the. iiii. i hy. vi. distinc. that
the godfathers shoold haue be-
synes et thoght wyth cure dily-
get of them for the qwyche they
answerit. Thys the qwyche ys
lympt et shoold be Underston-
dyt saythful after sant thomas
gwen the parens of the chyld ar
notyd nedgyens to teche theyr
sayd chyldryn. Et thys suffys
as to the sacrament of baptysyng

A We haue eyr
after to sey of
the sacrament of
confirmacyon.
Et firste we may
aske to quat yt ys good and to
qwo yt prosyts the sacrament
of confirmacyon. ¶ Answer.
The pape melchyrades in the
cheptur. Spiritus sanctus. de.
conse. di. v. Sayes yt ys worth

to the augmentacyon of grays
It confermys et fortysse the
parson in battayl ageyns the
dyces et the dewyl. Et armys
et techys hym qwyche resawys
yt ageyns the tētacyōs of thys
world. ¶ yf they aske yf the
sayd sacrament of cōsfirmacyon
ys neydsful to the salut for to be
sawpt ¶ Answer. Thoght yt be
that ony after that he ys bap-
tysyt dyspys incontynent wyth-
owt resawpyng of the sacrament
of confirmacyon the bewynys
opyn to hym et of qwyche deeth
that ewyr he dy he doys fle in-
continēt to bewyn as this caus
the sayd sacrament of cōsfirmacyon
ys not neydsful for to speyl
of al salut necessyte for man
may by weyl sawpt wyth ow-
yt bot weel yt ys neydsful to
hym qwyche dysprysys to taye
the sayd sacrament so he synne
deethly & if he dyed i syche steyt
he shoold be dānyt for to haue
oonly contemnyd et dysprysyd.
¶ Et colligitur. ex. dic. c. spiritus
sanctus cum ibi notatis. Et
as thys caus I beleyf that the
byshopps qwyche ar neglyges
to gheue the sayd sacrament syn-
nys deydly ar. di. Spūs sātus



Et yf they aske qwo may ghe-
ue the said sacramēt of cōfirma-
cyon to cristyn men. ¶ Answer.
The byshoppys oonly. Et pz. c.
De his & duob' ca. sequētib'. de
cōse. di. v. Alwayes innocēt hol-
dys in the cheptur Quanto. de
cōsue. That the pape may ghe-
ue lycēs to prestys to pferm the
sayd sacrament of cōfirmacyon
We may aske to qwat perupl yt
shoold begheyn the sayd sacre-
ment. ¶ Answer. To al saythe
ful that ar baptysyt ald oz zong
hoyl oz seylz oz them that ar in
the peryl of deeth as the qwych
apperys i the chept. ¶ Et ieiunij.
oz in the cheptur followyng de
pse. di. v. Thoght yt be that the
glos. cōsentyt not that they ghe-
ue yt qwyl they cū to the aage
of .xij. yearrys oz aboue that I
belepyff not that yt ys trew. Et
thoght yt be so that they the
qwych as parfyt aage ar bown
dyn to repent them self of the
deethly synnyt qwych they ha-
ue cōmyttyd befor they resayf
the sayd sacramēt for otherwys
they syn deydly. Alwayes I be-
lepyff not that they syn deethly yf
they resayf the sayd sacrament
Wyth owr cōfessyon. Ar. dict. c.

¶ Et ieiunij in Verbo moueat. ¶
Thoght yt War Weyl dorn to
confess them be may aske qwo
tyme We shoold resayf the sayd
sacrament of cōfirmacyon.
¶ Answer. Certanly We may
resayf yt i al tym. Ar. c. Oles
deles. de pse. di. v. Et he qwych
shoold resayf the sayd sacramēt
shoold be fastyng yf yt War ne-
cessyte. Other Wys I belepyff
Weyl that yt be cōseyl & not cō-
mādyment thys qwych aperys
i dict. c. ¶ Et ieiunij. Et sytchlyt
shoold the byshop of conseyl &
not of cōmādyment. Et Wery-
tably. vj. thyngys ar requyrd
to the sayd sacrament of cōfir-
macyon. Two of the partys &
copst of the sacramēt in yt self.
That is to vnderstonde the mo-
tyr of the cryme / et the forme of
the woordys qwych ys spch
the tolryn of the syng of the cōf-
& pfermys of the cryme of salu-
in the nam of the fatber & of the
soon et of the holy geost amen.
Two thyngys ar requyrd of
the part of the mysteyr / that ys
to vnderstōd that he be byshop
et that he haue dew et ryght in-
tēcyon to do yt that holy chyrch
vnderstōdys. Et synaly two

thyngys
ty et co
The
front
mayd
of the
sayd cō-
ptyfyt
Snyro
in thre
qwych
of the
heyr b
as bey
the he
nyng
Et in
mayd
hādyt
of the
iesu cr
mayd
creme
he tha
nes to
crist
emun
qwych
sacra
wyn
syn
cyal
ys co

thyngys ar requyrd of the par
ty et cost of hym that resawys.

That ys to Wonderstonde the
front in the qwyche shoold be
mayd the spgnyacon et Dnypon
of the sayd creynt. Et that the
sayd confermyt shoold by Ba-
ptyst. Et yt ys to not that the
Dnypon of the creynt ys mayd
in thre places as thre sacremēs
qwyche imprentys the character
of the qwyche has beyn spolryn
heyr befor. for the said Dnypon
as beyn mayd aboue the hys of
the heyd in baptysyng for tolz-
nyng the resawynge of the fayth
Et in the sacrament of ordyr is
mayd the sayd Dnypon in the
hādys for to spgnyfy the myght
of the cōsacryng of the body of
iesu cryst. Et thys Dnypon ys
mayd in the for heyd in the sa-
crament of cōsyrnacyn that
he that ys cōfermyt as hardy-
nes to confes the nam of iesu
cryst. Et certainly the gracye
emundant stengys the syn the
qwyche ys ghewyn in ewyrych
sacrament not oonly yt ys ghe-
wyn to thys sacrament of cō-
syrnacyn bot wth thys spe-
cial grace by the qwyche he that
ys confermyt ys lawful to con-

fes et proclaym constantly the
nam of iesu cryst. The qwyche
ys neydful to grant that he his
Werray god et man. for yt ys
neydful to grāt that he ys egal
to the father et to the holy ghe-
ost in godly natur. for qwyche
ys notyd i the form of the doo-
rys of the trynyte ys expy-
myd. Segundly yt ys neydful
that the confes that iesu cryst
has sufferd Seyd et passyon on
the tre of the cors as to the hu-
manyte. The qwyche ys notyd
in the tokyng of the cors the
qwyche ys mayd in the for heyd.
Et spyrtywell thys sacramēt
owys us of spyrtywell beaw-
te owt Wart & inwart. Inwart
of purte of cōscyens et infusyon
of grace. Et owtwart by swet-
nes of good nam. Et thyr two
thyngys ar be tokynt by the
creynt the qwyche ys mayd and
composyt of hopyty as to the
fyrt / et of bawyn as to the se-
gund. Thys sacrament gra-
thys the saowl to battayll spy-
rytwelly and for that al cristyn
men ar in the sayd battayll as
this caus they shal resayf ths
sacramēt ther to qwyche myght
12

lys 12972.

mo: lyghtly ageyns the demyl &
the world et the flesh for saynt
esperyt ys ghewynn this sacre-
ment for to fortify the saowl.
Et for that not oonly o: nys bat
syth that the body by this that
the saowl ys omyt of the carac-
ter & the body of the buccleir of
the coze. Et i this sacramēt the
cristyn men ar mayd ful of ply-
nytyd of habōdane the qwyche
i the sacramēt of baptisynge has
beyng maid ful of plenytud & suf-
fysa. This sacramēt crowns
the saowl after that the enemy
ys ower cūmpt thys qwyche ys
tolūpt by the hand the qwyche
the heyd ys bownd. Et certaly
this sacramēt shuld by resawpt
dewotly wyth owt cōscyens of
deethly syn for he qwyche resaw-
ys wyttanly in deethly syn
syth owt that they have ppos
to confes them of the said syn in
tym & placys ghanant theyr to
be synys deethly. This forsaide
sacramēt shuld not be reytēyd
& synys deethly he that reytē-
yt wyth hys wyttynge. They
may ashe if conpse not cōfer-
myt may hold on other parson
that resawis the said sacramēt.
Answer. No yt apperys i the

cheptur In baptisimate de conse-
di. iiii. Et ys that pson not of
myt holdys hym qwyche ys con-
fyrmyt theyr engēdyth no god
fathershyy byt wyrt them. Et
they ashe how may nay parson
ar reārd for to hold ony other
to the said sacramēt of cōfyrma-
cion. Answer. On oonly as
i baptisynge as yt apperys i the
chept. No plures de cōse. di. iiii.
Et Werytably the man shoold
not hold hys Wyf no of a stray
for empeschement qwyche shoold
engēdyr ettweys them as to the
Det of maryage. Et in cas of
necessyte he the qwyche has hol-
dyn on other i baptisynge or in
cathesmy that ys to say in ex-
orcisme instruccyon et techynge
qwyche ys mayd at the port of
the chyrch aboue hym qwyche
shoold be baptysyt may hold
hym weyl in thys sacramēt of
cōfyrmacyon & no other wyse of
honesty thought yt be so that he
may do yt wyth owt syn. Et al
them that holdys hym they ar
godfathers of hym or of hys
qwyche they hold yt apperys in
the cheptur synal. De cognato-
spiri. lib. vi. Et thys suffys
of the sacramēt of a ffirmacion.





eyr after Be shal-
sey of the sacry-
ment of penans
ryght neydful by
the qwyche the
syn ys for ghewyn alwayes to
the that ar Worthylly dysposyd
The mayster of sentes says in
the. iiii. in his distynccyon. xiiii
That pennans ys oon Wertu
by the qwyche We pleyntze & hay-
tyes the ewyl synnyes that We
haue comytted wyth purpos
to amend them / & by the qwyche
We powrpos to do no moze the
sayd synnyes be thys pleyntzant
et wepant. Et yt ys to notysse
that thayr ys. v. maneyr of pen-
nans. The fyrst ys clepyd pen-
nans solenel. Of thys pennans
I Wyl mayl: no other determy-
nacyon for caus of shortnes et
by that yt ys not i vsage. The
segund ys penans oppn for caus
yt ys oppnly doon in the face of
the chyrch. Et dyfferys from
the aboue forsayd penans i thre
maynays of thyngys. fyrst i
the maynaye that yt ys not lre-
pyt in oon as in oon other. Se-
gundly by thys that thys pen-
nans publyl: may not be input
by oon synnpl confesseur / et the
solenel by the byshop oonly ys

the coustam dydlat yt. The
thryd mayner thys penans pu-
blyl: may be rexyteryd / et the a-
boue said pennans solenel may
not be rexyteryd. ¶ And ys they
ashe me qwen shoold be input
pennans solenel et pennans
publyl: ¶ Answer ¶ Banorme
says in hys cheptur. Quesitum
de penitencia & remi. That pen-
nans solenel shoold be input
for oon greyt & grewous syn the
qwyche scladrys al oon cyte. Et
for pennans publyl: shoold be i-
put for oon syn the qwyche sclan-
drys not al oon cyte. Says moze
ys the syn by grewous & so greyt
We shoold not put no gheue pen-
nans publyl: no solenel. As
thys caus reprowys the said pa-
norme the coustū of the qwyche
gheueys penans publyl: te wo-
men. The qwyche by myslre-
pyng as smorpt theyr chyldryn
the qwyche dyd lay them in bed
wyth them et yt may be ashed
also to qwom shoold by iposyd
the sayd pennans solenel.
¶ Answer. ¶ Yt shoold not be
inposyd to clerlys no to relygy-
ows no to lawd pewpyl or day-
nyt in dygnyte of offys. Thys
the qwyche ys saythful of oon
clerl: ys hewar not deposyd be.

The th
pzyuay
ys Wn
of the p
the qwy
to consy
wys. W
punyshe
et has
syn doy
hys dy
it. Thi
fully th
hym do
that fir
ly. Int
stys p
thys d
ashe co
shoold
¶ Ans
doyenc
syng &
denye
they be
not ne
to the
The f
tys yf
nyel /
sayd s
hym
qwen
cyon

The thryd pennans ys clepyt
pryuy pennans of the qwyche
ys Understod yt the dystynctyō
of the pennans asofayd. Et in
the qwyche yt ys ghanant fyrst
to consyder that he qwyche resa-
wes. Wold that hys syn War
punysshyd. Et that he detestys
et has abhomyracyon of hys
syn doyng by hym desyrant to
hys dyl that he had newyr doo
it. Thrydly that he accep Wyl-
fully the punyschon & payne to
hym doyng for hys sand synet
that finaly he do beyr yt paciēt-
ly. In thyr. iiii. thyngys consy-
stys propprly the propprty of
thys doord heyr penans. They
ashe comonly of qwat synys
shoold oon man confess hym.
Answer of al deethly synys
doyng by hym befor ys bapty-
syng & after. The confessyon of
denyel synys thoght it be that
they be expedyt alwayes ytye
not neydsul in thys World bot
to the salwt bot i two mayners
The fyrst qwen the man dow-
tye yf the syn ys deydly or We-
nyel/than sholod he confess the
sayd syn thayr to that he expos
hym not to peryl. Segundly
qwen the parson has ony affec-
cyon Wenyel & that he dowytye

that he shryuis hym not. That
yt draw hym not no deidly syn.
Than for rayson of peryl he
shoold cofess & shryue hym / as
that says sant bonabetur i the
iii. dystynctyō. xxi. i the segund
qwestyon and segund artycl. yf.
Et certanly We shoold repent
ys of ewyryche oon deethly syn
the qwyche We Understond to
haue Doon qwen yt cūys to the
remenbrens. Et We ar holdyn
to thynk specyal to ewyrych
oon syn doyng theyr to that We
may repēt. Alwayes after thys
that We haue thoght that by
ignorāns inwysybyl & excusybyl
We may not haue mynd of syn-
ys Doyng theyr to that We
may repent them & al i general
bot & yf the ignorans War i ex-
cusabyl We shoold by holdyn
to repent in especyal. for ewy-
rych oon ys holdyn to do dply-
gens of al hys body & saowl to
remenbyr hys synys thayr to
that he may repēt hym. They
ashe comonly yf We may do
penās of oon deethly syn wyth-
owt oō other. Answer. No
for god forgheweys al the deeth-
ly synys or he forgheweys not/
as for this caus yt ys expedyt
to repēt of al. The text ys so. ss.

Item. de .pe. di. iij. for to the
Weryte yf We speyl: of penāes
i so mych is a the cowlp & obly-
gacyō ys to payn ewytleftād it
ys put away by penāes & man cō-
slyt Wyth god / a thoght yt be
that charite the qwich may not
beptyd / suffyr no thoyll deydy
syn Wyth yt so that yt ys owt
of satiffacyō followys that pe-
nāes may not by doyeng bot yt
by doyng of al deydy synys to
gydder. Alwayes yf We Wyl
speyl: of penāes i so mych yt be
holdis ryghtly the satiffacyon
temporel of the payn dettyt for
the synys now forghewyn as
to the cowlp / penāes may beyl
by Doyn of oon syn Wyth owt
oon other & not otherwys. yt ys
neidful after to vnderstōd how
manay ptyes of penāes thayr
ys. **Answer.** Thre / ptrycyon /
cōfessyon & satiffacyon. Cōtry-
cion after sant Bonawētur i the
iij. in the dyt. xij. in the fyrst
artyl: et fyrst qwestyon says
that cōtrycion ys oon dolo: & so-
row et oon Wylful Dysplayas
taylryn of the synys that ar
doyeng Wyth certayn ppos to
cōfess hym & to mayl: satyffac-
cyō. Et yt is to not that a that
We say that oon thyng ys al

most anichplyd & that is to say
of noght qwen yt ys bzolryn in
thre final ptis. Et qwyth it ys
bzolryn qwen yt ys oonly dpy-
syt i gret ptyes sych lyl: & by oon
symplytud be say that the hart
of the manys hard qwen be ghe-
wys not placys to the godly in-
spyracyon the qwyth twychys
hym also as Wyth the hold or
Wyth oon other thyng hard res-
syttat also mych has he bydys
in the affeccyon to do syn. Bot
qwen the sayd affeccyon of syn
ys holyly distruct & that the dyt
of syn deptye than We say that
the hart ys cōtryt. Et We say
that yt ys bzolryn qwen he tays
lys to haue ony sorow & ppos
of Wyl to leys hys syn than We
say that the hart ys cōtryt bot
alwayes he twynys ppytly. Et
than shoold he by clepyt attryt
et not cōtryt. Et as this cōtry-
cyon attrycyō as dyfferēs / for
attrycyon ys oon sorow inpyt
of the syn as sayd ys. Et cōtry-
cyon ys oon dolo: ppyt. Sequē-
ly attrycyon ys oon sorow the
qwyth is Wyth owt grace doy-
eng greabyt the qwyth is maad
thankful by cōfession & absolu-
cyō sacramētal. Et of attrycyō
maad ptrycyō bot qwyth the pei

nyttēt put not no obys to the ho-
ly gheost. Et atrycō ys oon so-
row p̄syt of the syn. Wyth grace
maylād mā thālful to god. et
for to haue p̄syt atrycō al to ha-
ue hop forghewynes pcedys of
the meyrty of god. Et dreȳd of
payn by the cōsyderacyō of the
iustys of god. Et Werytably
mā shoold haue i hys Wylloon
sorow & dyspleysans of hys syn
q̄wȳch shoold be ryght gret i the
regard of other sorowys that
We may haue of thyng tempo-
rells for oon cause that oon mā
shoold by streynyt to choos to
syn deethly or to ryȳn i oon dam-
mage tēporel or to suffer body-
ly deeth. He shoold sōmā leys al
the goodys of the world & suffer
deeth thā to syn deydyly & i thys
Wyl shoold We lyue & dy. Et al
tymys et how maynay tymys
that oon p̄son has thought of his
deethly synys self after the for-
ghewynes of the synys. We
shoold detest & haue cōtrypōn &
dyspleysans of theyr synys.
Et theyr ys oon p̄posyō for
to not perpetuēly thatyt be so
that oon mā oon bonā may
not haue sorow no haue dys-
pleysans of the dylectacyōn that
they haue doyeng deidly syn no

of thys that they haue had oon
chylde i adwltery q̄wȳch ys oon
mā of good/always they ar not
fowrth of the stayt of salut bot
yt suffyres that they haue so-
row & dyspleysans that they ha-
ue had sych dylectacyō to haue
engendryth sych oon chylde by
that maynayt dīsoḡaynt & of
fēsāt god that ys to say doyeng
ageyns the ordynās et forbyd-
dyng of the p̄mādyntes of god.
yt may be ashet q̄wat ys the af-
fec of atrycō. ¶ Answer. That
ys the remysyō of the cowlyp
of payn appert. de. pen. de. iij.
The segūd of pēnās p̄cōfessyō
Hostyrs says that cōfessyō ys
oon lawghful Declaracyō of
theyr p̄p̄r synys. Doyeng be-
for the p̄cept by hym q̄wȳch ys
cōtrypōn or actrypōn. Et so shoold
cōfess be thair to that be mayl-
satiffacyō to god & to the chyrch
the q̄wȳch ys greynt & thar to
that they haue forghewynes of
theyr synys. Wy thys aperys
that he q̄wȳch shryuys hym by
hays glore or q̄wat other edī-
cūnd synys deethly for he that
shoold rown the end of the sa-
cramēt. He also q̄wȳch shryuys
the syn thar he has not doon syn-
ys deethly q̄wen his conscyēs

says to hym that he has not
doyng the said syn/and qwyth
the sayd syn shoold be mortel yf
it had beyn doyn/qwyth is beel
to not. Et We shoold Wnder-
stonde idowtabil that after that
oon ys Werytabyl shrywyn be
ar not holdyn of necessite to rep-
ter the said cōfessyō. The pape
may not mayl the law by the
qwyth that he shoold cōmand
hym after pettyr palud. Et for
that to do thys/ys no man hol-
dyn yf by good cōseyl he wold
not do yt thair to that mozt oft
he shoold have forghewynnes of
hys synthys qwyth yf that he
do yt syndry tymys shryuand
hym apperys. De. pe. di. i. cap.
Mensura. That docture in the
iii. of the sētens i the distincyō
xviij. assygnēt maynay caus in
the qwyth oon pson ys holdyn
to say ageyn hys cōfessyō & cōfess
hys synys of the qwyth Ileyf
for caus of shooztne. The. iij.
pty of penāe ys satysfaccyō the
qwyth as to the coulp by passyō
ys no othez thyng bot recōpen-
sing of the Wrang now gheyn
after the qualyte of iustys. Et
as to the coulp to rype no o-
ther thing to cut et taylor away

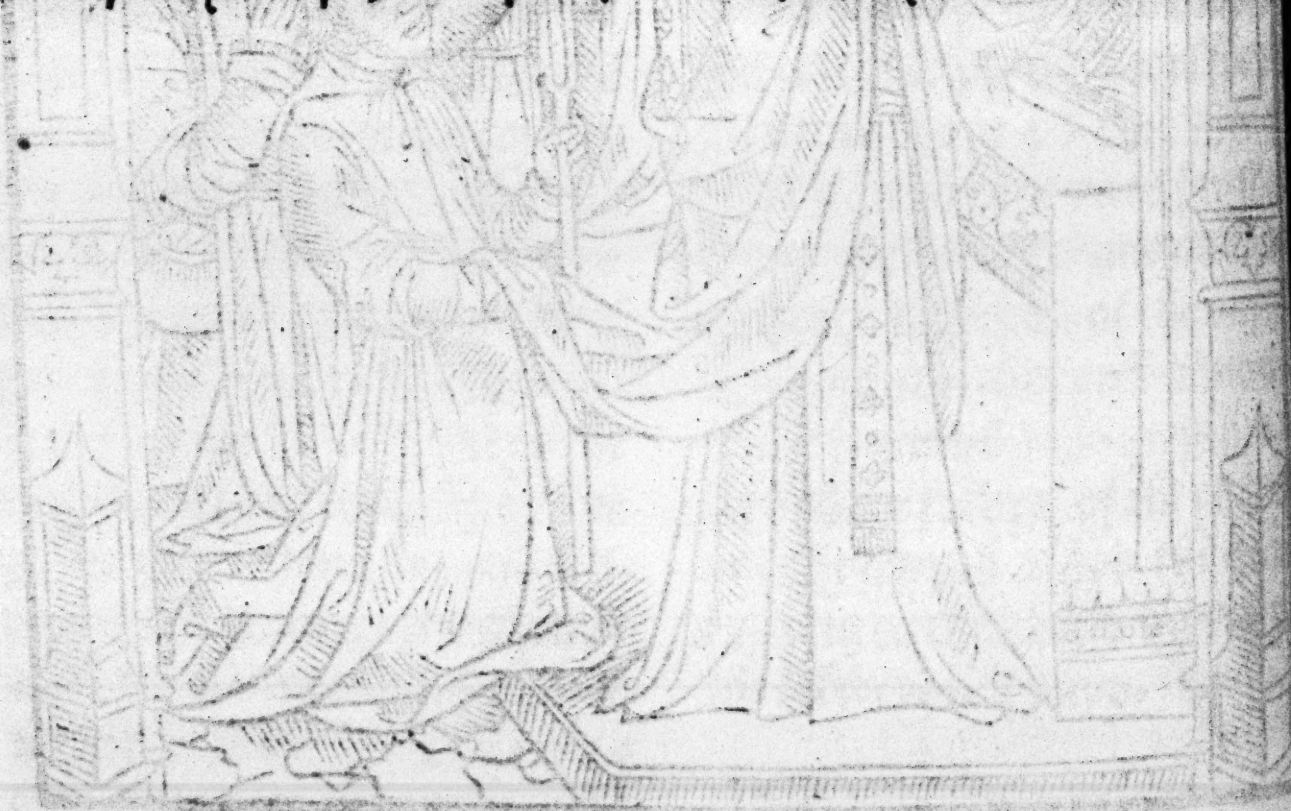
the causys of the syn. Et We
shoold not gheue entre to the
sugestyōs of the synny appen-
de. pe. di. iij. c. Satisfaccio. Et
Veritabylly satisfaccio i so mych
that yt ys party of penāe is no
other thyng bot solucyō of the
payn Dettid for the syn. The
qwyth ewirich oō penitēt shal
Wylfully taylor et fulfil. Et ys
to notify that satysfaccyō has
thre ptyes i yt/orayson/fastynge
et almowes/et ar thyr thre sayd
partys pryncypal the othez as
Bechyngys/pylgrymage & dy-
scplynys les pryncypals. Et ys
to notify that al the Werydys
afflyctiōys of the body ar reduc-
cyt to fastynge. Al Werydys of
meyrcy spyrtywells to orayson
Et certanly yf We Weyl speke
generally thair ys thre thyng
i satysfaccyō that ys to say shry-
wng of the coulp/augmētaciō
of grace solucyō of the payn.
Orayson to the fyrst almowes
to the segund by the qwyth ma-
lye theyr freyde of theyr mo-
ney the qwyth as bys the geat
fastynge to the thryd qwyth ys
the solweyō of payn.





No be shal ley beyr
 after of the sacry
 ment of the holy
 awter in the qwyth
 ovr sawpore et res
 deptur iysu cryst saythful god
 et mā ys contenyd Wnd oz the
 form of breed et Wyn. Et yt
 ys clepyt ewcarystye that ys to
 say good grace / for Jesu cryst
 qwyth ys ful of grace ys really
 contenyd i the sayd sacrament.
 Et in so mych that thys sacra
 ment ys sygne et rememorans
 of the passyon of ovr redemptur
 the qwyth Was Werray sacra
 met yt ys clepyd sacryfys. Bot
 in thys the qwyth yt ys syng
 demōstratyue of the Wryte of

the chyrch i the qwyth the men
 at gadderyt at ony it is chepyt
 comynyon. Et i so mych that
 yt ys presyguryd of the gods
 fynyshon the qwyth salbe in the
 heuyn it ys clepyd dyaticū that
 ys to say lepyng of the boy
 forthys that he has gheuyde
 Way to cū to the forsayd fyny
 cyon. Oz by thys that yt ys
 gheuyde to them qwyth passy
 of thys presēt lyue to iesu cryst
 Maynay syndry qwestyons et
 sayr qwestyds may be inferryd
 of the holy sacrymet of the ew
 carystye the qwyth Jleyf for
 shor caus of nes for to shew the
 prolypyte of thys present bolle
 the qwythys long et prolyt.





The .v. sacrament of
owr mother the ho
ly chyrch ys the sa
crament of Dnyron
The mater of thys
sacrament ys the bly sacryt by
the blyshp oonly et that of no
les no of hym self. Bot the for
me of thys Sacrament after
sant thomas ys oon orayson de
precatys of the qwych the trans
lacyō followys i nyglysh. God
by thys holy Dnyron ys most
pyteabyl meyrty Wold forghet
ue the al that thow has synnyt
by seynge/eyrnyng / thwchyng et
gwstnyng / smellyng / of al other
Wyttys / ptyes of thy body in
the nā of the father / the soon /
of the holy gheost amē. Et this
may be oonly ghewyn by oon
preyst to seple men beyng in the
peryl of deeth of the qwych We
dowt that thayr be aperans of
deeth. / We shuld not gheue the
holy sacrament of Dnyron / as the cō
mō opynyō of doctur / as to chyl
deryn or to thē that goye to ba
tayl no to other that ar orday
nit i spychlyl peryl of deeth no to
Woydme so long that they be i
theyr folyshne Wyth owt they

ashe yt thē beyng cler / of bod
Wnderstondyng. Et Bonawen
tur doctur seraphyque holdys
the .iiij. in hys distynctyō. that
that this sacrament shoold oon
ly be ghewyn to seple qwych ar
not indeethly syn / qwych has
rayso / ar i the artycl of deeth
qwych has not bot Wemal syn
ny / no other. Et yt ys to not
that We shoold opnt the eynt
eyrys / the hondys the nos the
septe / the neyrys. Alwayes We
shoold not opnt the neyrys of
Wemen for rayson of honesty.
They qwych ar down et blynd
shoold by opngtyd in the par
tyes most neyr of the said mem
brys yf they haue them not
the stait that they may be opn
tyd. Et certainly thys sacra
ment may be reptyrd Wyth
owt ony iniure Doyn to the
sayd sacrament for that they
ys not effec perpetwel and the
the heelth of the body and the
saowl qwych ys the effelz pyn
cypal of the sayd Sacrament
may be losyt after that they ha
ue recowryd. Et for the
yf ony parson ys in peryl of
Deeth and he shap the Danger

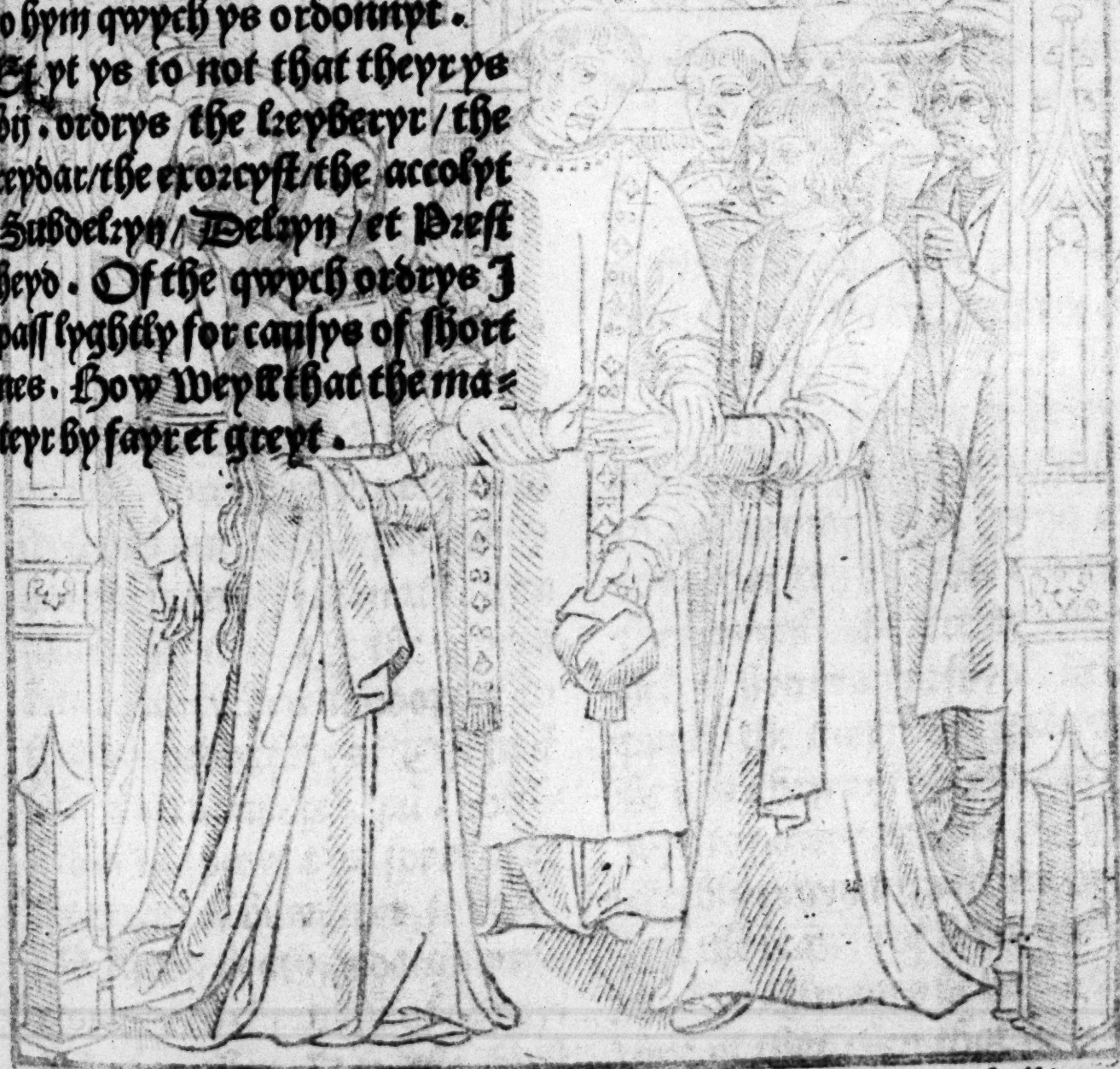
and the seylnes et that he cum
to heelth / et that after that he
is in the sayd oz hylz seylnes he
may resayf the sayd sacryment
Et bonawentur repreuys the
master of the sentens qwyth
say that oon parson shoold not
be opngtyt two tymys in oon
seylnes ys the said seylnes pas
ys mor than oon zeit as he
wold say that in oon zeit oon
ma shoold not by opngtyd two
tymys for oon self seylnes
thys qwyth the sayd bonawen
tur repreuys & says that thys
shoold be oon thyng Sawyt et
obsurd that the sacrymes War
reygulyd after the mowping et
drawnyngs of bodys celestys.
Et berpytably ys thys sacremēt
War obmyttyd by dysprysyng
et that we dysprysyd yt thys
shoold be oon thyng dammabyt
Otherwys shoold be ys the said
sacrymēt War obmyttyd by ne
glygens. Et ys they as he
qwyth ys the affelz of thys said
sacremēt of Dnyrd. Answeyr
Thayr ys . iiii . effelzys of the
qwyth sant thomas in puttys
two. The fyrst & pryncypal ys
oon heelth spyrtywel the qwyth
ys ghewyn ageyns oon Wayl

nes the qwyth body in we by
rayson of orpynal syn / by the
qwyth heelth spyrtywel manys
fortysyd in taylor thys sayd
sacremēt. Et for that grace
doyt ghewys thys grace qwyth
may not suffyr syn wyth yt as
thys caus yff yt syndys ony we
myel syn yt Doyt yt away so
doyt yt the actwel after sat tho
mas / Bot that he qwyth resawd
put not ony ghayn sayeng of
hys part. The segund effec
ys the bodyly heelth the qwyth
ys not ghewyn by thys sacre
mēt bot in so mych ys yt ys ex
pedyēt to the eynd pauptal that
ys to the spyrtywel heelth. Et
thoght yt be that theyr ys may
nay syndry Dnyrons / alwayes
the last ys formel in the regard
to al the be forsayd. Et as thys
the grace of the holy gheost ys
infusyd in the last Dnyron. The
thryd affecys that thys sacre
mēt pssyys to excyt to dewocyō
Et also ys for to mortyghly
fley to the ioy of ghewyn. Et
thys suffys as to the aboue
sayd sacremēt of lactyr Dnyron
the qwyth ys also ys pteftacyō
of hym qwyth resawys qwyth
abydyt i the sayth of the chyrch
l ij



for
say
died
by
the
wy
fpy
to
C
dy
rex
S
he
pa
ne
tey

The .vi. sacrament
 ys the sacrament of
 ordyr of the qwyche
 We shoold say syn-
 dry thyngys. Bot
 for causys of shortnes We shal
 say fyrst after hugys of sant
 victor. That order ys oongod-
 ly tokyng a syng imprentyd i
 the saowl of hym qwyche resa-
 wys yt / to the qwyche myght
 spyrytwel et offys ys ghewyn
 to hym qwyche ys ordonnyd.
 Et yt ys to not that theyr ys
 .iiij. ordrys the lrebyer / the
 reydar / the exorcyst / the accolyt
 Subdelryn / Delryn / et Drest
 heyd. Of the qwyche ordrys I
 pass lyghtly for causys of short-
 nes. Now Weyll that the ma-
 teryr by sayr et greyt.





The .viij. sacrament
ys the sacrament of
marriage. Et yt ys
to notyf that marriage yt ys
wrytyn in the .xxviii. causys
in the secund questyon in .f. first
ys no other thyng bot continu-
cyon of man et woman mayd
betwix lawful persons hol-
dyn the custum indywydye of
the lyue of the nature & forme of
this sacrament et how yt ys co-
tractyd et of the iurysprynces
quych ispechi yt that yt be not
waytyd et contrayd maynay
sundry questyons may be heyr
asshed et rehercyd the quych I
leif for caus of shortnes.

Eyr after we haue to
sey of the awght beaty-
tude. The quych
our sawyowr & redemptur iesu
crist has put & rehercyd the by
his ewangelyst sat mathow in
the .v. cheptur. Et the quych
viij. beatytudeys ar adoptys to
the .viij. ordys of the .f. first
ys. Beati pauperes spū. Bles-
hed ar the payvre of speryt for
the rewar of heuyn ys for the.
Et this beatytude is ghaue
propprly to the ordys of appoy-
ntys for they war the fyrst

that has lest al for the lowe of
god. Et certaly we may not
haue this beatytude of esperyt
yf that we put not our hart in
temporel goodys & that we sus-
teyn powerty paciently. Et to
this that this powerty by mes-
criteyt ys shoold haue thre thin-
gys that ys that we shoold dys-
pys eerthly thyngys by ryght
intencion sperytuel. Et that
we shoold desyr the heuynly
thyngys as to this beatytude
ys gheuyn on gret pines quen
he says. Quoniam ipso ē regnū
celor. That ys to say that the
reawm of heuyn ys to powers
of speryt of the sayd powerty
befor sayd. Et certaly the a-
boue sayd powys shal not ha-
ue oonly the reawm of heuyn
bot they shal possess it bot with
that they may sel yt. yt ys cer-
tayn that god has thre reawms
the heuynly the eerthly & yt of
hel. This reawm shoold be de-
pyt by the mayner of spelayng
he has gheuyn the reawm of he-
uyn to powyr peupyl. The
eerthly reawm to ryche peupyl.
Et the reawm of hel to the de-
uyls. Alwayes he has orday-
nt yt that they that ar ryche

Wyl saye & resayf the powys
in this world in the eerthly re-
awm that the said powys shal
resayf them rysh in lyue to cum
in theyr reawm of hewyn this
apperys in sanc Luc in .xv. chap-
tur qwarpt ys Wrytten. fa-
cite vobis amicos de mamona
iniquitatis Et cum defeceritis
recipiant vos in eterna taber-
nacula. This ys to saye rysh
wordly mayl: your frendys of
your money gheuant them to
pore peupilthar to gwe & shal
cum the hour of the deeth that
the bodyl Writu shal saye
you that the sayd powys may
resayf you in the tabernaculys &
hewynly dwellingys. Certan-
ly saie sat augustin the reawm
of hewyn ys the powys. For
the Writay powys no thyng
in the eerth. Et the rysh as no
thyng in hewyn. Et in this ap-
perys that god as dyscretly
mayd al his goodys & ghewyn
them to two men the thyngys
eerthly to rysh et the thyngys
hewynly to powys. Alwayes
god Writand sayf the oon & the
other as ordaynt that the rysh
resayf the powys in this heri-
tage et the powys shal resayf

them in hewyn thaye to that
rysh oon by logyd oon by oon o-
ther. For idowtably the ryshys
qwysh Wyl not resayf & norys
the powys peupyl in thaye
reawm eerthly shalbe resawpt
of Dewylls in reawm & haby-
tacyon of hel. The segund bea-
tytwo ys. Beati mites. Bles-
hyd ar meyl: men. This beaty-
two ghanys to the angels for
qwen lucyfer & his angels co-
mptyd pryd / the good angel-
ys serwynt meylly god. Et cer-
tanly they ar so ful of humyly-
te that they thynk the not Wyl-
woorthy to serue & mystryte to
us oother qwysh ar abhomynd
byl synners. Et Werytably
we maye shoold haue this bea-
tytwo / yff we Wyl cum to the
company of angels. Certan-
ly they ar not swete and meyl:
qwysh ar impacient et prydful
qwen thayeys sayd any Wrang
to them. Et to this beatytwo
god as ghewyn on geyt pyns
for he promytys that they
qwysh ar meyl: humyly & swete
shal possess the eerth of them of
lyue that ys the reawm of he-
wyn. Et for that saye the
Wenerabyl Doctur Bede ys the

reawyn of hewyn ys promysyd
to powpre et the erth to swept
et meylz qwarth restpa theyr to
pydful et to them ful of pre. bot
hell as he wold say. Theyr res-
tye no other chynge. Et as they
cauf they maylze the heyd of
angells qwyche honowrys god
meylz. Et the pydful qwyche
danyse et puttys theyr hartys
to pompps et pydful attaynment
of thys world makys the sepst
to the demyll followynge et ser-
uant hym to theyr possyble iob-
th. Ipse est rex super filios su-
perbie. The theyr beattywd ys
Beati qui lugent. Bleshyd ar
they qwyche. Wepps thys bea-
tywd ys ghaynat to martyrs
of the qwyche yt ys sayd iohan-
nys. xvi. Amen amen dico vobis
quia plorabitis vos et flebitis/
mundo autem gaudet. I pro-
myse yow says iesu crist to mar-
tyrs that ze shal wepp and be
sorrowful et crye for the love of
me in the world. That ys to
say the worldy peppyl qwyche
martyrs zow shalbe ioysum
bot zowr sorrow shal turn in fe-
lycite. Et certanly We may et
shold haue thys beattywd.
for as says sant gregore that

the thoght of the iowst ys affec-
tyd et pshyt of. iiii. mayners of p-
turbacions/consyderant qweyr
he has beyn that ys to say i syn
qweyr shal be by in horryfyl in-
gennet. Et consyderant qweyr
he ys in myser drechydnes and
banysbig. Et the plape qweyr
he ys not that ys in the gloyr of
hewyn. Et as thys causyt ys
not to by merweptyd yt they
wepp in thys world. As to this
beattywd god promysys thys
qwyche followys. Quoniam
ipsi consolabuntur. That ys
to say that they qwyche wepps
shalbe consold. And of thys
consolacion yt ys wrytten in
the pocalyps in the. vii. chep-
tur. God shal taylor away the
teyres from eyen of hys hely
men qwyche has wepps in thys
world. The. iiii. beattywd ys
Beati qui esurunt et sitiunt ius-
ticiam. That ys to say they ar
blyshyd qwyche has hongyr et
thyrst to do iustys. Et thys
beattywd ghayns to the pro-
phets qwyche has hongyr to
crye of bryd of iustys / of the
qwyche ys wrytten in sant ioun
in the. vii. cheptur. Ego sum pa-
nis vivus qui de celo descendi.

They had thurst of the fontayn
of the quych ys wrytyn in the
psalmyst. Quoniam apud te
fons vite est. God the fontayn
of lyue ys in the. Et certaly we
shoold haue hongyr & thurst of
this beartywd of iustys gheuat
to oon ych oon that quych ap=
pertenys to god fyrst / & to our
self / et to our nyghtbowl for
we shoold gheue god lowe / and
Dreyd & to our self pays & our
hart & our conscyens / pwrte et
honesty i our body. Et to our
nyghtbowl do as we wold we
war soon to after the woord
of iesu cryst in sant mathow.
Omnia quecuq; vultis vt vo=
bis faciant homines et facite il=
lis. Do to me al that the quych
ye wold war doon to you. Et
certanly god promysse to men
quych doys so. That they shal
be fylle and fed in heuyn of the
ewyrestand fuyryon. The. 5.
beartywd ys. Beati misericor=
des. Blyshid ar they the quych
doys meyrce. Et thys bearty=
wd ghauns to the patryarkys
inysstys to the that ar spwpyng
to herberyng to almows / et to
do & fufyl the weyrlays of meyr
ce bodyly & spyrtywelly / of the

quych we haue spoleyn beyr be
for. Et certanly god promysse
them. Quod misericordia con=
sequenter. That yt ys to say
that so as ze haue beyr meyr=
cyful spchlyl: he shal do them
meyrce. fyrst in thys woold
temporelly gwen yt ys sayd lu=
ce sexto. Dote et dabitur vo=
bis. For wyth gret payn shal
he be mayd powyr that gheue
of hys goodys to powyr pew=
pyl. Et also god wyl do them
meyrce spyrtywelly yt apperys
in the segund cheptur to the co=
rynthyens. Qui seminat in be=
nedictionibus de benedictioni=
bus & metet. Quych sawys the
blyshyng of almus in thys pset
lyue shal resayf the blyshyng of
grace in hys Deeth / for almus
followys the saowl at the de=
partyng of the body. For as
says sant ambros. The goodys
that oon man may not beyr
wyth hym gwen he partys of
thys woold they ar no mor hys
Theyr ys no thynge bot meyr=
ce quych beyr copany to depd
pewpyl gwen they part of thys
woold. The. 5. beartywd ys.
Beati mundo corde. Blyshid
ar they quych ar cleyn of hart.

Thys beatytwd ghanys to the
wyergyns the qwyche has had
etleppes cleynes of hart & of bo
dy lywand chastly. Et certan
ly we shoold haue thys be aty=
twd thayr to that we may by
chast in hart et leppynge weyl
cleynes to thys that we be not
pollid & fylid by long abydynge
i our syn wyth thoghtys & dylec
tacyons the qwyche ar deydly syn
qwen they ar mayd wyth con=
sentymment of rayson. The self
wayes we shoold lepp our bo
dy cleynly wyth out that we by
fyled of the syn of lychery as to
the deyd. For al the werlde
of lychery doye owt of marya
ge ys deydly syn. After the say
of the appoystyl qwyche says.
Quod ois fornicator aut imun
dus non habet partem in regno
dei. Et veritabli god gheue
oonfayr promes to them qwyche
ar cleyn of hart. Quoniam ipsi
deum videbunt. That ys to
say that they that ys cleyn of
hart may see god qwyche ys re=
ward and beatytwd of al crea=
tur. The. vii. beatytwd ys.
Beati pacifici. Bleshyd ar
they that ar of peys. Thys

beatytud ghanys to the confes
surs qwyche ar in paye of crys=
tyens in them and procurys
paye to other so myche ys yt ys
to them possybyl we shoold ha
ue thys paye for thayr qwayr
paye ys god ys to thys pour=
pos says the psalmyst in the
psalm. lxxv. In pace factus est
locus eius. The playe and
swellynge of god ys in paye.
Et sant ambros says. Pax
est Dux ad vitam eternam
Dax ys the Duc and ledde
that leyde the sawlls to ewyr
lest and lyue. Et saynt crys
ostome says. Ubi pax ibi om
nia prosperabuntur. Quhayr
paye ys al thigys goyes weyl
and they shal haue prosperyte.
Et as to thys beatytwd god
promysys oon gret promys.
Quoniam filij dei vocabun=
tur. For they qwyche ar payys
byl shalbe callid the soonys
of god and hoys of the reawm
of paradys. Et of contrary
them of dyscord ar the soon=
ys of the dewyl. Et as to
thys purpos says sant gregoyr
yf they qwyche procurys and
lowys paye ar clepyd the sonys

of god indowtably they ar soon
mys of sathan qwyth confor =
dys and dystroys the pays the
qwyth ys newyr dystroyt of
the erth bot by pryd and auar =
rys that ys to say Wrechydnes
The. viij. beatytwd ys. Beati
qui persecutionem patiuntur pro
pter iusticiam. Bleshyd ar they
qwyth suffrys and tholys per =
secucion for rayson and causys
of iustys. Thys beatytwd ys
ryght neydful to al the holy me
qwyth ar in the World / & qwyth
Wold pytwysly lyue in iesu cryst
& qwyth Wold serue hym rygh =
twysly. And thys aperys by the
appoystyl qwyth says in hys se
gud cheptur the qwyth he Wryt
tys to hys Dyscypyl Thymon =
thee in the thryd cheptur. Al
they qwyth Wold lyue goodly
and pytwysly in iesu cryst suffy =
rys and tholys the persecucion
of ewyl men. Et iesu cryst says
in sant ioon in the. vi. cheptur.
Si me persecuti sunt & vos per
sequentur. yf they haue dopen
me ewyl. Certanly they may
do yow ewyl. For the serwy =
teur ys not and shoold not be
mor than ys mayster. Et as to

this beatytwd god gheuyt oon
gret ghyft. Quoniam ipsorum
est regnum celorum. Certanly
yt ys oon Woord of gret conso =
lacyd promysyd to them qwyth
sowstenys paciently the trybu
lacyons of thys World for god
promysys them the reawm of
hewyn. And thys sayd oppnly
for to conclud synaly. Beati er
tis cum maledixerint vobis ho
mines et cet. Gaudete et exul
tate quoniam merces vestra co
piosa est in celis. Bleshyd ar
ze my frendys says iesu cryst to
al faythful crystyn men that lei
wys honnestly in thys World
lepe and them from syn and ha
wand the Dreyd of god befor
they reynowen the men that ar
Wyllyt persecuturs of ryght =
twys men Wold curs and do to
zow ony iniurys and Wrong
the qwyth ye do beyr paciently
for the boue of me. Reioy
zow for ye shal haue copenys
reward in hewyn in ewyrlastyng
ioy. Et thys suffrys of the
viij. beatytwys and godly pro
messys of god.

Eyr after We shal sey
of the. iiii. conseyls e=
wāgelizys of iesucrist
The fyrst ys that We shoold be
meyl: et lyue i parfyt meyl:nes
so that yf ony Wnsaythful en=
nemy of god shoold Do Wrang
oz to stryl: oony crystyn man in
the cheyl: good conseyl ys et cō=
mandymment of the gospel to ha
ue Wyl & cowrayge grathyt to
refaue oon other Wrang oz pse=
cucion for to susteyn the sayth
etles not the paye of hys con=
scyes by pre/oz ewyl Wyl to re=
wenge hym self. The. ii. cōseyl
ys powyrty of spreyt. Et after
thys conseyl ys Wryttyn/go et
fel al that thow has and gheue
to the powyr: & follow me. Cer=
tanly yt ys cōseyl et not proppr
commandymment. The thryd
conseyl ewangelyl: ys Wper=
gympte & parfyt chastyte/of the
qwyche yt ys Wryttyn. Qwyche
haue ys yt may hold and lrepp
yt. The. iiii. conseyl ys parfyt
Dpleccyon and parfownd pa=
cyens / for iesu cryst conselys et
says i the hospel Pray for them
that doys zow ewyl lowe zow
ennemys et sych thyngys sem=
blabyle. Et thys aboue sayd

conseyl lreppys they that ar
parfyt that ar geathyd to thool
inwyr: & to Dyspys al rycheff
tēporells for to fallow powyr=
te. Et to leys chastely inparfyt
charyte and of lowyng of god &
of theyr nyghthowr. Et i inno
cens of lyue and dysprysing the
Worldly ioy qwyche shoold be
Dysprysyt for. 8. thyngys.
fyrst that sayd Worldly ioy ys
curst of god/yt apperys i sant
Luc in the. vi. cheptur. De Vo=
bis Diuitibus qui hic habetis
consolationem. Cursyng shal
fal aboue yow ryche men & world
ly the qwyche has heyr pour cō
solacyons et pleyssyr in Worldly
ioy. What shoold he be qwyche
Dwrt eyt of ony meyt the
qwyche he Wnderstud War cur=
st of god almyghty oz of ony
sant of paradys. So mych that
the iustys of thys World ys to
Dreyd et to shew the qwyche ys
cowryst. That ys of iesu cryst.
Mo: shoold We lowe the Wes
pyngys that ar blyssyd of ovr
redemptur as sayd ys of heyr
befor. Beati qui lugent. et cett.
Certanly We reyd/saynt Ber=
nard says Weyl that Jesu cryst
m f

Weppd aboue the crite of iheru-
salem and aboue lazarus / bot
We reyd not that he dyd lawgh
no play. Segundly the World
ly ioy and play of thys World
shoold by Dysprysyt for thys
that the sayd ioy ys myrtyr
Wyth sorow. For qweyr the
man Dysprys hym i dysprysyng
oz ettyng oz inlychery qwyche
they gadyr in greyt labowr et
leppys them Wyth greyt dreyd
and lesys them Wyth greyt so-
row oz Dysprysys oz offpys al
wayes the man shal fynd sum
sorow myrtyr Wyth the sayd
thyngys. Et they shal newyr
haue ioy Wyth the sayd thyn-
gys / for they shal haue sum
thyng beyt seylmes oz dysplay-
sans the qwyche he woold haue
no good and qwayr they haue
Defawt ony thyng they may
not haue yt. Et by thys theyr
ys no parfyt ioy bot al sorow et
noysumnes. The thryd ioy of
thys World suppos that they
be not cursyd of iesu cryst and
that yt War cleyn Wyth owt
ony myrtyng of sorow so shoold
they be Dysprysyd. For they ar
short after the say of the holy
man Job in hys. xx. cheptur.

Gaudium pporite id est mudi
ad instar puncti. The ioy of
thys present World Dysprys-
byl ys to the mayner of oony-
pocryt and also as the powr
qwyche ys of smal shortnes.
The. iij. caus the ioy of thys
World shuld by shewyd for this
that yt prysys of the ewyrl-
stand goodys of hewyn for as
says saynt Gregoyr. No man
may haue the sowlas of thys
World et be Wyth god ewyrl-
standly i paradys. The. v. caus
the ioy of thys World shoold be
showyt for yt shalbe towmyd i
oon other World i ewyrlstyng
cursyng after sat gregoyr that
says. Presentia gaudia sequuntur
perpetua lameta. De pyngys
lametacyons ewyrlstand shal
follow to the ioyes present of
thys World.

And We shal sey heyr
after of the noysyng
of the saowl spyry-
twelly so mych as yt ys in thys
Woord present. That ys to say
of the word of god of the qwyche
ys Wrytten. That man lewys
not oonly of the bryd materpat
bot Wyth thys of al the Woord
qwyche procedys of the mowth

of god. Et certainly the Woord
of god ys oon seyd the qwyche is
brought of the heuyn by our sa-
uour et redemptur iesu cryst.
Et yf yt had not beyn brought
at the world war peryshyd in
synne. After the Woord of E-
saie in the fyrst cheptur. *Nisi*
dominus exercituum reliquis-
set nobis semen quasi sodom-
am fuissimus. yf our redemptur
had not leuyt We seyd of hys
holy Woord We had beyn ful of
Wycys and peryshyd in theyr
synne as Dyd Do them of so-
dom et gomorram. Et Werye
tably the Woord of god shoold
by hard reuerently et Dewotly
as yt procedys of the mowht of
iesu cryst. for yt ys Wrytten in
sant Luc in the .x. cheptur. *Qui*
dos audit me audit. Et saynt
Mathow says yt ys not ze that
spelys qwen ze preyche / bot yt
ys the geost of god my father
that spelys in yow. yt ys Wryt-
ten in the decret He shal not haue
les syn qwyche eyrys the Woord
of god neglygetly / no the preyst
qwyche be neglygens lattys sal
the body of iesu cryst aboue the
erth. Et saynt Augustyn sayes
Benigne audiendum est. et cet

Al thys qwyche apperteyns to
the salut of sawyls et pryncy-
paly the Woord of god shoold
be resawyt & hard meylly / and
Dewotly holdyng & lepyng be-
sely not has the Woord of hym
that presheys bot as the Woord
of god cosoland. Segundly the
Woord of god shoold by lepyng
et holdyng in mynd & oft put be
for our eyen thaye to that We
shoold not forget yt. Et yt ys
not ghanant to Do as sum the
qwyche anlyt oon redyl that ys
holyt the qwyche fyllye ful of
Water qwen yt ys plongyt in
the Water bot qwen they draw
yt forth of the Water theyr
ys no thynge in yt sych pewpyl
may not haue the blyssyng of
god qwyche says. *Beati qui au-*
diunt Verbum dei et custodiunt
illud. Et as to thys purpos
says the appoystyl Wrytting
to the Romayns in the segund
chept. They qwyche eyrys don-
ly the law ar not ryghtys e-
nens god / bot the doars et they
qwyche fulfylls yt by good wer-
lys shalbe iustysyd. Et yt ys
ghanant that they qwyche eyrys
the Woord of god and Doye yt
not ryngys in .iii. greyt perylls
in ij

The fyrst ys they shalbe gre-
wously punysshed. Thys appe-
rys in saynt Ioon in the .xv. che-
ptur. Si non venissem .xv. ys
I War not cumyt sayes the re-
deptur et that I had not spolyn
they shoold not haue syn bot
they haue not no excusacyon of
theyr syn. for yt ys Wrytten i
saynt Luc i the .vi. cheptur. The
seruat that Understondeys the
Wyl of ys mayster et Doys yt
shal not be bettyng of syndry
Waandys. The segund dānger
ys that he qwyche eyses not
the Woord of god ys that he do
fys the port of hewyn i so mych
as yt ys to hym possybyl. This
appeys by the psalmyst qwyche
says. Hodie si Vocem ei⁹ audie-
ritis. ys heyr to day the Word
of god be ⁊ not i Wyl to indure
pawr hartys. That ys to say
that ⁊ be not hard to resayf the
Word of god so as dyd our first
patris in the desert to the qwyche
he as sworn in hys pre that for
that they Wold not heyr hym /
they shuld not enter i his ewyrl-
lestand rest that ys in the eerth
of promysyon et hewynly bea-
tytud. The thryd Dangyr ys

that they that Wyl not heyr the
Word of god is that they shal be
qwen they shalbe i necessyte as
to the eynd of theyr lyue god
shal not heyr them. Thys pre-
rys the prophet qwen he sayes
in the parson of god they shal
delepe me ⁊ they shal not be hard.

Certainly thys Word of god
shuld be Wylfully hard for the
maynay prowffytys qwyche yt
ghe wys to them qwyche Wylth
good Wyl eyses the Word of
god ⁊ for the mych goodys that
the sayd Word Doys in them
qwyche Wylfully eyses them.
for fyrst the sayd Word of god
clengys man Johānis .xv. Jam
Hos mundi estis. ⁊c. ⁊ ear cleng
purget Wylth i Says iesu cryst
to ys Dyscyplys for the Word
that I haue preschyd to you. Et
thys cumys i two mayners for
the Word of god ys as oon mys-
tower in the qwyche man has
Understonnyng of hys synys
Et the Understōdyng of his syn-
ys ys the begynnyng of salut.
Segudly the sayd Word of god
ghe wys grace to qwyche eyses
yt by the qwyche he ys clengyd.
for yt ys Wrytten in the pro-

werhs i the. xiiij. cheptur good
 techyng ghewys grace to the
 saowl. The segund good that
 doys the Word of god to the
 parson qwyche eyses yt Wyth
 good Wyl yt ys that the sayd
 Word as sych oon Wertu that
 god ys present Wyth the qwyche
 eyses Wyth good Wyl the
 Woord of god Mathei. xviij.
 Qui Duo vel tres. etc. Qwen
 two or thre ar gaderyt in the
 nam of the sayd redemptur for-
 to eyr my Woord I am in the
 myddys of them. Thys appe-
 rys of the two discyplys qwyche
 dyd go the Day of hester of ihe-
 rusalem to the castel of emans
 the qwyche dyd speylz of Jesu
 cryst. The. iij. good the qwyche
 doys the Woord of god to the
 parson the qwyche eyses the
 Woord of god ys that yt refre-
 shys the saowl after thys that
 yt ys Wryttn i saynt mathow
 in the. iij. cheptur. Non in solo
 pane uiuit homo. & cetera. The
 saowl lyrys of the Word qwyche
 procedys of the mouth of god
 as sayd ys. Et saynt Gregore
 says. Libus metis est Verbum
 Dei. et cetera. The Woord of
 god ys the fowd of the saowl.

For as ys that the Body ys no-
 ryshyd of bodyly meyt / sychlyl
 the saowl ys norryshyd of spys
 twel meyt that ys of the Word
 of god. Et Werptably as that
 he qwyche may not eyt bodyly
 et syndys no gowst in the meyt
 et holdys no thyng of yt qwyche
 ys taylryn / bot puttys al owt
 of hym qwyche is oon oppn toy-
 lryn of greyt seylnes and that
 he ys neyr the Deeth. Et sych-
 lyl yt is of hym qwyche dyd not
 heyr speylz of god and qwyche
 fleyes the preshyngys. The. iij.
 good ys the qwyche doys the
 Woord of god to the parson ys /
 that Wyth good Wyl eyses yt
 that yt shawys ewydently that
 the sayd parson ys Dyscypyl of
 god and of hys samyl / for yt ys
 oon natwrel thyng that oon
 ychooneyr Wyth good Wyl the
 Woord of the father / ys mo-
 ther / ys brether / ys syster et of
 hys lond. Than ys god almygh-
 ty ys our father & the glorows
 excellent qweyn of hewyn em-
 pres of hel the byrgyn mary ys
 our mother et the angels et the
 archangels et al the glorows
 santys of hewyn our brether &
 the reawm of hewyn our lond &

Be shoold Wyth good Syl speylz
of them et of the mayner how
We may cū Wyth them. The
S. et last good ys that doys the
word of god to hym that erys
yt Wyth good Wyl ys that yt
delywerys them of deeth/et re-
quyrys to them ewyrlstand
beatytwd. yt apperys Johānis
Bij. Si quis sermonem meum
seruauerit etc. He that kepys
and holdys my Word shal not
gowst the ewyrlstand Deeth.
¶ It may be assyde qweyr for e-
wyl parsons Wyl not heyr We-
ryte no the Word of god. ¶ An-
swer. for thre caus. The fyrst
for yt is lylz to them that yt ys
hard & sharp Johānis. Bj. Du-
rus est hic sermo et quis potest
eū audire. That ys to say/the
Word of god ys sharp yt may
not behard. The segūd rayson
ys for that the Word of god ys
contrary to theyr Dedys et for
thys caus they Wyl not beleys.
Et for that yt ys Wryttn in
saynt Joon in the thryd cheptur
Qui male agit odit lucem. etc.
He the qwyche doys ewyl Wer-
lys lowys not the lyght thayr
to that ys verlys by not repy-
wyt. The thryd rayson ys for

that theyr hartys ar inclyned
to syn et to other Wardly thyngys
et of this spelrys the eccles-
syastylz in the. xxi. cheptur. Au-
diuit luxuriosus & displicebit ei
et proiciet illud post dorsū suū.
That ys to say the man that is
lycherous as begown to heyr
the Word of god et yt dyspleys
hym & shal do cast yt a syde from
hym. for yt ys Wryttn in the
prowerbs. Non recipit stultus
verba prudēcie etc. The powyr
synnar qwyche ys fowlych re-
sayffys not no vnderstōdis not
the Wordys of prudens et of sa-
pyens of god Wyth owte he say
yt that he thynkys & the qwyche
he has in hys hart. Al sych peo-
ppl shoold Dreyd that. They
dar not taylryn so as oon ryche
Wordly man Was taylryn of
the qwyche spelrys iames of dy-
try the qwyche hold newyr heyr
the Word of god also soon that
he saw that ys curat oz oon o-
ther Wold preyche he dyd go
furth of the chyrch and speylz
Wyth sych lylz as hym. Et of
thys he has maynay tymys re-
prewd of hys curat that he in-
peshyt hym et other to heyr the
word of god he dyd not reylz bot

perseuerit alwayes i syn & ewyl
cowstymys as obstynat. The
qwych synabyt Was taylryn of
oon greuous seylmes soo mo-
och that he had apellyt for dreyd
of deeth & damnacyon to shryue
hym/et not for charyte et lowe
that he had to god no of hys
awnsaowl. Et of thys seylmes
after oon synch confessyon deyed
the said bozldy ryth. Et qwen
hys body Was broght in the
chyrch befor the crucysyr & qwe
the curat et other clerlys bold
begyn the offys of requie & syng
neyr the body. The ymage of
the crucysyr dyd tayl ys two
armys of the cozs et stoppyt ys
eyrys Wyth hys syngers befor
al the peuppl that Was theyr
of the multitwd of peuppl that
has theyr Was mooch ameyr-
weellyd et ashyd at the curat
awat that has to say oz myght
be. Et the sayd curat asweryt.

Certainly ze shal Wnderstand
that the ymage of our redemp-
tur Wyl gheue us to Wnder-
stand that the soowl of thys
Wnhappy man of the qwych
the body ys heyr present ys in
the hondys of the dewyl. For
also that the powyr Wnpappy

beyng not long a go in thys
Worlde stoppyt ys eyrys qwen
he dyd heyr preshe the Word of
god & dyd go furth of the chyrch
dysprysant the Word of god.

Of the qwych I haue syndry
tymys reprewyt hym synch lylz
god closys now hys eyrys
thayr to that he Wyl not eyr
the prayers / the qwych We do
for the saowl of hym. Et for
that I Defend yow al that ye
pray not mor god for hym. Et
also soon they cessyt of theyr
oraysons for that he shoold not
pray for theem that ar dānyt.
Quia i inferno nulla est redē-
cio. Et than they dyd tayl the
body herd yt in oon seylde not
holowyd for he has not Worthy
ther to.

H Oz that he haue seyn
heir be for of the fowd
spyritel of the saowl
that ys of the Word of god by
the qwych syndry ar clepyt to
the reawm of heuyn. Thoght yt
be so that few ar choysyn & pre-
destynat theyr to. Et no man
Wnderstandys by scyens yf he
by in the loue of god oz in the
indygnacyon of god as to thys
cause for toleyf Weyl and conse-

qwertly moꝛ goodly dy. Deshal
sey heyr after .ix. mayners of
predestynacyon by the qwysh
man may Wnderstonde yf he by
in the steyt of damnacyon. Et
of soo mooch that he fyndi owr
self moost of thyr. ix. synngys so
moch shoold we haue moꝛ gret
hoypp in god that we shalbe of
the nombyr of santys suppos
that we be synners. The fyrst
synng of predestynacyon ys ad=
uersyte in thys world. That
ys to Wnderstonde/ beyr bodyly
seylnes pacyently & the powyrte
of temporel thyngys. After the
saaw of the appoystyl qwysh
says. ad hebreos. xj. flagellat
autē omne filiū quem recipit.
That ys to say that he gheuyt
trybulacyon of bodyly seylnes
et powyrte of tēporel thynges &
eertly to his chylder qwysh he
Wyl resayff i beaytwd. Et yt
ys Wrytyn i the apocalypsys i
the thryd cheptur I proue and
chasty them qwysh I loue. Et
foz that qwen theyr cūmpe to
ony man ony aduersyte in hys
parson oz in hys goodys/ & that
they beyr pacyently the sayd
adversytes foz by adwentur he
has befoz grewyt god by pryde/

oz by glotōny/oz by Wrechyd=
nes oz other deyedly syn. O: he
as beyr Wnthankful to god
qwysh as gheuyt hym the sayd
goodys. Et as to thys caus in
punyschon god as punysht
hym of the sayd goodys. The
segund synng of predestynacyon
ys qwen ony eyrys Wylfully
the Word of god. That ys
that he eyr Wylth good Wyl the
Word of god and of hys propre
saluacyon/et of the ioy ewyrl=
lestand of padys/ & of the paynes
of hel. foz yt ys Wrytyn i sant
Joon in the. viij. cheptur. Qui
ex deo est Verba dei audit. He
qwysh ys the soon of god eyrys
Wylth good Wyl the Word of
god. Of the qwysh we haue
spolryn Wyl at lenght heyr be=
foz as in them synge of leccyon
et of the contrary they that Wyl
not eyr yt ys synge of ewyrl=
stand damnacyon. The thryd
synng of predestynacyon ys that
qwen ony mā honowrys them
that Dredys god as the good
fuās of god almyghty malzar
foz yt ys that oon fals penny
ost passys in the cownt Wylth
good pennys. Synch lylz/ yt hapi
pynys that oon synner qwysh

lowys the good that they enter
in hewyn wyth theem/ by thys
that god gheue them grace of
cōtrycyon by the prayres of the
thatar good. for yf god wold
forghewyng haue the sodomity
qwyth ha i. s. cytt of sodomy
cytes & to al the erthleyng theyr
to for. x. good parsons yf they
had beyn fownd wyth in the
sawd cyttys. for qwy shal not
god forghewe to oon synner
doyng to hym meycy for the
lowe of synny et maynay iust
persons the qwyth ar good & to
qwoom he doys fauour to the
sawd lowyt frendys ghewant
the besoz that they depart furth
of thys world werray contri-
cyon and forghewenes of theyr
synny. Et certaily oon man
as natwrel Wertws qwyth lo-
wys the Wertws that ar i oon
other. Et of contrary it ys oon
syng of reprobacyon qwen oon
mā enwys the good & Wertws
et ys so mooche cursyd in hym
self qwyth lowys not the good
in hym self ne may not sey yt in
others. Bot doys Wrong to
the good pepyl in word and
deydo the exempyl of fals the
Dewyll the qwyth ys obsty-

npt in hys malys and ewer par
sewys the good & Wertws. Et
ys oon greyt et grewons syn/
for iesu cryst reputis yt doyn to
hym self qwyth ys doyn to
hys freyndys that thys to good
and iust parsons. The .iiij.
syng of saluacyon ys meylnes
to of contrary pryde ys syng of
predestynacyon as the qwyth
says sant gregory. Et sāt au-
gustyn sais. Quem superbiū
videris filium esse diaboli non
dubites. Maylz no dowt bot he
ys son of the dewyl the qwyth
thow seys prydsul. Et certaily
ys the knyghtys & mē of weyr
ar knowyn by theyr armys et
lyurys et sheeldys et that we
wunderstonde eythly by theyr
sawd armys & lyurys & sheeldys
vnder qwath lryng they seyghe
sych lylz we know the knygh-
tyes of iesu cryst by humylyte et
the seruāts of the dewyl by pryde
for indowtably the qwyth ys
most prydsul in thys world
shal by neyrest lucyfer in hel.
Et he qwyth ys most meylz in
thys world he shalbe neyrest
iesu cryst in oon other world
that ys i hewyn. The .v. syng
of predestynacyon is qwen oon

expos not wyth good. Wyth speylz
ewyl of hys nyghtbowr or bro-
ther crysten. Et qwyth expo-
ses and convertys in good al
the sayd sawys et dedys of hys
nyghtbowr / et of contrary yt
is syng of reprobacyon qwen ony
expos. Wythfully Detractur
qwyth interpretys et exposys
in ewyl party al that they eyr
et sey in the sawys et dedys of
other et of theyr nyghtbowr.
Sant Thomas says ys ony
heptys Wythfully detractyon
Wyth owl that he resyst to the
detractur / or that the detractur
pleys hym by hatrent to hym
of the qwyth ewyl ys spolryn
he synys not les than the de-
tractur sumtym mor. for that
says Saynt Bernard I cannot
say eythly qwyth of the two ys
mor damnable detractur or to
say ewyl of hys nyghtbowr or
to eyr hym that speyls ewyl.
Alwayes ys he qwyth exys the
detractur / ayls no pleyssr to
eyr the detractyon and for sum
dreyd or good causys repreys
et repels not the detractur et
to mayl oppn a shaw to the de-
tractur that the detractyon be
spels hym he synys Detractur

bot of so mooch les than the de-
tractur / et ofsynys Denyaly.
Et Werytably sum synys
grewously sayeng that the dedys
and operacyons of others
that ys theyr nyghtbowr or
doon by ewyl intencion. for ys
oon ys holdyn after theyr con-
scyens to expos the tynghs don
tabyls in the moost goodlyst
maynaye. for ys ony saw two
parsons speylz oon Wyth oon
other / et that Wold iuge dys-
nythly that they do speylz of fi
ewyl or that they lawgh by fi
fleschly lust that they have oon
to oon other. Certanly they
syn deyde. for by awetur they
speylz of sum thyngys or they
lawgh oon of oon other Wyth
owl ewyl intencion. for that
says our redemptur in Sant
luc in the. vi. cheptur. Nolite
iudicare et non iudicabimini.
Juge not other / thow shalt not
by iugyd of ewyllest and iuge-
ment. Et the appoystyl says.
Quo iudicio alium iudicas si
ipsum condemnas. Tow con-
damns they self by sych lye
iugement by the qwyth thow
iugys other. Et ys to Winder-
stond thys qwyth is sayd holy

ly. for yf ony say ony ewyl or
synnoppnly as to lryl oon man
wyth owr iustys blasphemynge
god oppnly. Bot of lesedyde
qwyth may be doon by good or
ewyl intēcyō yt ys syn to mayl
ony iugement as yt ys sayd.

The .viij. syng of predestynat
cyon ys gwen ony ys meyrty
ful to powyr qwyth ar i trybu
lacyon et seylznes. for as says
Sant Gregoyr We may not
otherwys be maydmeibrys of
god & of owr redēptar iesu cryst
Wyth owr that We haue pytye
of owr nyghtbowr that ys in
trybulacyon of so mooch theyr
is mo: gret syng of predestyna
cyon. for that sayd sāt gregoyr
i ys moralys. Tanto quis par
fecio: est quanto pfectius alie
nos dolores sentit. So mooch
as oon man mo: ys parfyt in
goodlynes qwyche parfytlyar
Wnderstonrys the dowleure &
seylznes of others. Sych oon
man acqwyrys meyrty Wyth al
they Wyth the qwyth he has
pytye in charyte of bzeetherheyd
Et the Werray toylryn of pity
ys gwen he holpps them Wyth
bodyly goodys or spyrtywells
qwyth ar in trybulacyon. for

yt ys i Wrytten i saynt ioon in
the syest canonyc i the .iiij. chep
tar. He qwyth as of goodys of
thys World et seys hys nyght
bowr and crestyn brothyr haue
necessyte / shettys the Wewel
lys of pyty that ys to say he
that holpps not of hys goodys
bodyly or spyrtywelly to hys
sayd brother / qwyth ys in ne
cessyte. How may he say that
the charte of god bydys Wyth
hym. Certarly sych oon pson
has no lowe to god / no to hys
nyghtbowr. Et sant ioon says
in oon poystyl god Wold that
ewyrych oon cristyn man shuld
Wnderstod et / parsayf in hys
hart / the trybulacyon et sorow
ys of others as owr awn / et
We shoold holp them qwyth ar
in trybulacyō. So as he Wold
that We War holpyt & We dar
i sych lylz adwersyte. Et of the
contrary / he qwyth as the art
not pytyabyl ys syng of ewyr
lestand reprobycyon / by that he
has no pyty of powyr pewpyl
for sant gregoyr says that he
qwyth may not obteyn & dysfer
ue the meyrty of god qwyth has
not beyn meyrtyful in thys
World. Maynay dysprysys to

peple to powyr peupyl of thys
World. Et consydeys not / yf
that yt had pleyt to god / they
had beyn moze powyr than they
that ar dyspoyt. For theyr ys
no man so sayr / so rych / no so
hoyl no he may be mayd moze
pouyr or mesel blynd dum or
paralyt. The .viij. syng of
predestynacion is qwen onysfor
gheys eythly the miurys that
ar doon to them. For theyr ys
no Wertu qwyth may sonner
reconsel man Wyth god / than
to forghewe them that as blas=
phemyt et howrt and as Doyn
Wrang to be. Et for thys caus
it ys Wrytten i Sant mathow
i the .viij. cheptur yff ze forghewe
of al your hart to your pchayns
fych tyl your father of hewyn
shal forghewe you your synnys
for Sant Gregoyr says. He
shold hold hym self oon synner
that as Wyl to do ewyl to hys
nyghtbour & Wyl not forghewe
hym qwyth as mysdoynge.
The .viij. syng of predestyna=
cion ys qwen onys desyrys to be
better oon than other and better
than he hys. Et thayr ys may=
nay gret desyrys that ar good i=
wart / by the qwyth they desyr

to be good et Wertys & gouern
them honestly in Wordys and
maynays. Et certainly the
gloys says aboue thys passay=
ge i Sant mathow. Beati qui
esuriunt et sitiunt iusticiam.
Qwyth as hongyr et thyrst of
iustys ys no other thyng than
to haue desyr to prosyt. Wery=
tabyl theyr ys no other way
the qwyth ys ghanat that oon
man shoold proffyt or that he
dyffayle. Et so soon that ma
proffytys not he saylys. Et
Werytabyl qwen oon man ys
hot et than ys cold to do weyl
et that he cowstums to sleepe
the matyn et to blasphem god et
Wise the tawernys saye in
playng of the carch or of the dys
Et as to the tyngeys spyrtyw=
ells ad the chyrch / the studye
prechyngys i hatrent / and that
he haf no desyr to excers hym to
do weyl that ys oon syng of
e Wyrlestand Danacyon. for
the paypleon says i oon sermo.
That the rewm of hewyn shal
not cum to them qwyth slepye
i theyr synnys. Et that ewyl
lestad beattywd is not promys
syd to them that ar in sleep by
sweyrnes. for yt ys of neces=
saryte

spite to exers in good Werlrys /
and haue Desyre to Do Weyl.

The. ix. syng of predestinacyon
ewyrtstand ys qwen ony thyn
lrys of the passyon of iesu cryst
the qwyth ys pyteabyt et Solo-
rows et thynlrand of the sayd
dolorows passyon of iesu crist
et that We thanlk hym of thys
that yt pleassyt hym so mooch
to meyl hym that he has suf-
fryd Deeth & passyon i the cors
for the redēcyon of manlrynd.

Et certanly We shoold haue
hop that he shal not be damnyt
qwyth thynlrys oft of the sayd
passyon and that he remembryt
yt Wyth good Weyl. for thayr
ys no thyng moz aggreabyt to
god no moz proffytabyt to man
than to haue mynd of the pas-
syon of iesu cryst. The greyt
Albert says in oon sermon that
oon sympyl thynlryn or recorda-
cyon or remembrans of the pas-
syon of iesu cryst as qwen he asy-
derys the pyller qweyr the redē-
ptur Was smyttyng or of the
tre of the cors qwayt on he Was
crucifyed so mooch oonly / or
ony myster of the sayd passyon
proffytys moz to oon man than
to fast oon year holyly in breed

and Water or that he dyd hapt
hym self by ewyrtch oon Day
Wyth rodys into the effusyon
of blood. Or ys that he do reyd
by ewyrtch Day oon hol sawl-
tyer / as to thys cause We shoold
Dewotly thynl et doyeng thys
he acqwyrys the ioy of paradys
the qwyth gheue We god be ys
grace.

¶ Heyr endyssh the booke
of good lywypng. Et fol-
lowys oon ryght dewoyt
medytacyon of the sawl
qwyth thynngys of the de-
partynng of the body for
to haue help. Et after
begynnys the booke inty-
tulyd the art of god dyeng.

Who shalbe my
faithful freynd
my trust holp
at my last neyd
at the nygrow
howr of the Department of
my body. Who shal holp me
who shal speylz or answer for
me. Who shal dilyuer me when
I shalbe callyt be for the ryght
Dreydaybyl iugement of the
sowerayn lord when the enne-
mys of hel goyes abowt me of
al partys and shal accus me in
syndry mayners when they es-
fors them to Draw me in the
paynes of hel ewrlestad/when
my conscyens propyrly et my
Werks shal gheue Wytnyng-
syng ageyns me. Shalbe than
the World and my carnel freyn-
dys qwyche shal holp me. No
Werraly/bot they shal lat me
go the Way. Shalbe thys the
body to the qwyche I haue ser-
wyt so mych and to the qwyche
I haue ghewyn al the eysements
et pleyfans. Certanly he may
les holp me than the World/for
yt shal ly styntant & rottand in
the eerth/and fowd to the Worms.
Shal yt be ony mayneyr

of owtwart thyngys sych as
honewr/glopr/myght et may-
nay syndry mayners of place
et dancys/and certanly no. Bot
than when I beleys to towrn to
the body for to synd ony of the
pleysans that I had coustume
to haue et beleysys to haue the
Wayn consolacyons et lowen-
gys of the World. Helas helas
& moztan oon hondreth tymys
helas/in that ryght Dreydaybyl
howr of the Deeth. I shal synd
the eyrys et the eyen & the growt
of the towng/et twechment/et
al the other partys of the body
by the qwyche I had ioy the tym
by passyt I shal synd them styt
et closyt by the moost streyght
et horrybyl solz of deeth. Than
quat shal I do powyr chetyf/
or qweyr shall/I towrn me/of
qwom shal I cal qwom shal I
se at thi howr/I haue no holp
no confort/no consolacyon/no
may cum non of the body. yt ys
certayn that ys befor this howr
I haue mayd no freyndys that
may holp me et cofort bryngys
to me I shal sal in me by dys-
solacyon by irrewocabyl Dam-
nacyon.

Orayson

Ouerghyn glorypows certayn
hop singulier refuge of synners
et to zow my good angel / et to
you sant petyr apoystylz to you
glorypows .x. thousand martyrs
of gret meryt the qwyche as suf-
fert sych martyr as iesu cryst
owr lord qwayr for ye ar gloryp-
ows in padys by ye at my holp
be ze thayr for to confort me
mayl: cōpany theyr Wyth this
oonly dyssolyt & presēt yt at the
ryght hand by for the fays of
the sowerayn iuge Under your
dyssens chays the dogys of hel
qwyche selrys to do: y yt & mayl:
hym to heyr the sentens lowa-
byl: tayl: & resayf the reawm of
my father qwyche ys grathyt to
good pewppl of the begynnynge
of the World.

Dyrpsyon

Faythfully I qwayl: & trebly
& as dreyd by alwayes as of the
othyr sentes I thynl: that shal
be castyn aboue the ewyl. De-
part you from me cursyt pew-
ppl et go in Damnacyon ewyr-

lestand syer. Belas qwat oon
hard Departynge of the sowe-
rayn good i the sowerayn ewyl
of al happynes in al Wrechyd-
nes / of ewyrlestand pays in e-
wyrlstand et abhomynabyll cō-
fusyon. O yre of god / o sentens
Wnportabyll fal not aboue me.
for thayr ys no myght no force
in me qwyche may susteyn me.

Smyt me & punyssh me in thys
lyue after your meyrce thayr
to that ye let not me fal in the
cowrt of thys iustys qwyche so
horryblyl and crowel for the syn-
ners qwyche shal resayff theyr
iugemēt. Awayl: thow / awayl:
thow Wrechyd creatur eyr byth
thy eyrys and Understonde the
thondyr of thys sentes / Behold
Wyth eyen oppyn the fasson of
thys iugemēt. Thow art ower
long in slepp ower deff et blynd-
dyl: / yf thow parsawys not oz
Understōdys sych orayge / sych
Wrechydnes et so bytter puny-
shon & also yf thow dremps the
& trymbles thynl: ant this mo:z
than layf of the qwal: yn asp.

This is not fabyll no moqwer-
that. yf thow be oon cristyn mā
ze / yf yt pleye god thow fleye

al sorow al bodyly affliccyon.
Et in al mayner by phas oz by
nephas goodly oz ewyly al the
eyss/et cōsolacyons that may
be powrchassyt to thys Unhap
py body and yt as not suffy =
sans. Helas ys thow may not
oft rest in oon soft bed et in oon
payntyd chambyr Weyl sloz =
shyng. ys thow may not susteyn
oon howr oon smal seylznes
qwych malys the so mat / byt =
tyng et langoryng et impacient
ys thow may not suffyr oon
Word to the / oz ageyns the. ys
thow may not se other in moz
greyt honowr brygt oz moz a =
wancyt than thow. Et in short
for to conclud al / ys thow may
not suffyr no thyng bot swet
thyngys pleyfant and lowabyt
say to me I pray the qwat shal =
be thy fors for to susteyn the
greyt tormens of hel for to see
Wyth owt eynd the Dewylyss
How may thow heyr theyr
Wyllenyes theyr reprewyn =
gys et mocqwerys qwen they
repewe the tym that thow as
lesyt qwych was gheuyt to the
to do pennans et to acqwyrt the
reawm of paradye Et for that
thow as not suffylyt the Weyl

thow art chassyt furth of the
pany of thy god et reprewyt of
hym et of al the gloryows sants
tys. O good as the pennans of
thys World ys mooch lyght et
the Dyspzyng of the plesant
et esennes of the body / ar lyght
in the comparayson of sych tor =
mens not sych bot moz horrybl
that We may not rehers them.
The qwych alwayes thow ma
sousteyn / ys at thy departement
thow be fownd in Dewdly syn.
So I pray the my saowl that
thow haue pyty of thy self. for
the sentes of our sawpours iesu
crist in the gospel / in thys may =
ner qweyr he sayes. It ys moz
lyghtly to pas oon Thamel
qwych ys oon horrybylet greyt
best by the hol of oon nedyl / tha
the ryche to go in padys. Waryt
be ze o ryche men of thys World
that haue heyr your consolacyons
for after ewyrlstandly
shal wepp.

¶ Dyrtyson

¶ O saowl sayl heyr heyr
haue pety of thy slayn I pray
the that thow be not of them of
the qwych ys sayd the comon
prowerb. Oon fowlych man
belepyssys not Wn to be ressayf.

Such War the gendrys of loth
to the qwoom loth sayed the
myght of the synkryng of the. S.
cytes that they do part or other
wys they shoold periss for they
beleiff that he dyd mol: so
they War lost Wyth the other.
So yt Was of them to qwoom
noye preshyt mal: and the arche
& Werrayly them that dyd holp
hym to mayl: the sayd arche.
for so mooch they Desseruyt et
delayt to amed them: to towrn
to god / that sowdonly the pre
of god com et al War perysshyd.
O my saowl by not to amend
the ageyns the peryl of damna:
cyon Wn to that thow be stry=
lyn Wyth the Dart of Deeth.
Do so thow be grathyt befor
the howr of thy Departyng.
for he is oon fowl qwysh befor
the howr purwoys hym not.
Thow as red so maynay Wryt
tyngys et has seyng so manay
parsons et of maynay as hard
of lryngys / of prencys / lordys /
ladys / zong as thow art / sages /
pwydful hauid Bruyt i so mooch
et by awantwr mor than thow
has. The qwysh newertheles
the deeth qwysh sparys no man
as taylor at the howr hym p=

awetur thynkryles than thow
Doys. O my saowl be thow
sayge and befor thy howt pour
wop the. T ayl: away al Seyde
ly syn from the and owt of thy
cōpany so mooch as thow may
Do yt. Et than that thow ma
haue no neyd to taylor yt away.
Delywer the of the handys of
men hastely yf thow be in Det
to them by rewpyngys / by dyss a
wpyngys / by scawd / by theft / by
enwy / by pryde / be bettrement / by es
wyl doyng / or by otherwys. for
by sych ewyl Wycys I may ne=
wyt be reconsylyt Wyth god.
Et for that yt ys ghanat fyrst
that thow leys al thy syn and
Wess al by cōfessyon / sych Wys
that thy consyens remord the
not et than put the i the meycy
of god so qwysh thow haue tym.
Resayf now and Do ys Wyl al
ways as he cumys to the as fa
ther or good Doar to gheue the
pardon and grace. Et abyde not
Wyl he cum to the as iuge aw=
ful and god of Wengens. for
than theyr shalbe no remeyd no
of respyt. O my saowl yf thow
Wnderston dys the in sych oon
flayt in the qwysh thow Wold
not Dy / no part of the body.

Dubeyt for puttys thow the
not the day befor the morn. for
thow Understodys not yf god
gheuyt the grayt to leys byl the
morn. Et yf the Day be oon
thyng streghht the morn shalbe
streghhtlyar. Oostynys yt hap-
pynys he that byl not. Wyl he
may be shal not qwen he Wold.
God gheue the grace to amend/
thy self thow abusys and doys
Wers qwat hop qwat sewyrte
that he shoold gheue the oon or
ther rest for to repent the. Be yt
so that thow forghet now be
War that he forghet the not in
thy neyd. Be yt so that thow
trustys i thy zowtheyd sayand
qwen thow art hold thow shalt
do penmans. Ofowlych hop so
mooch as thow dyssaynt & shal
dysawe other/as thow letter to
lyue yn to thy eyld. Et certaly
et yt War so / oostynys mo:ly-
wys the lam: Wers is the slayn
Be hold how maynay parsons
has that fowlych hop qwyche
has deyed zong Wyth owr do:z
thy penans. O my saowl thow
has not than no other remeyd
Bot that hastely thow maylz
thy pays in god by Werray and
hool repentans Wyth owr De-

lay punysshant thy self and ma-
liard of thy self iustys. for yt
We iuge not owr self god shal
not iuge We. Be yt so thow ha-
ue no shamm to haue forfayt so
maynay synys ageyns oon
synch father & good Doyat han-
dowt et Dreyd to dyspleys hys
myght ys iustys/hys fois/hys
lordshyp. Meylz the Dayly be-
for hys presens Wyth lawly
sheyr Wyth eyn Wepad ashard
hym Dayly pardon. Be hold
qwat Dreyd the santtys of be-
wynhawys of the iugemens of
god/so mooch so gretmerweyl
lows qwyche alwayes as lywyt
so cleenly so holply. Et thow
from that thow as cognossans
et aage Wyth grot payn thow
has beyng oon day no oon shal
Day Wyth owr syn Werrayly
& qwath synys and so gret syn
et abhomyrabyll. O my saowl
iuge by thys qwhat penmans
thow shoold do. for yt ys We
ryte that the Day of iugement
thow moost maylz relzynnyng
of thy Seydys saws and of al
fowlych Woordys.



teplatyrwe consyderat
the mysters of cressyn
menet Women. Et yt
the qwyche holy chyrche
syngys oon awes Bednes
day theyr qwaye al cressyn
man and Woman
shuld go to the chyrch for
to refaue the awes that
the preyst gheuyt et in
gheuat says. Memeto
homo quia cinis es et
in cinerem reuerteris.



O thynke alwayes
of the deeth yt ys
not proffitabyll as
says the poet ca-
thon qwyche says.

Quinque metum leti. 2c. My
son says cathedleyf et postpoyne
the dreid of the deeth. For he
the qwyche thynkyt ewyr of
yt shal newyr haue good i thys
world. Alwayes yt ys proffy-
tabyl to thynke et self wayes
neydful for the saluacyon of the
saowl. For befor that ovr
saowl may be beutyfied yt
most be partyd of the body. Et
that deeth wyche ys comon to
al men as mayd ys execucyon
aboue man or Woman by the
qwyche maynay doctars com-

Remenbr the man that thow
art mayd of awes et that thow
shalt retowrn in awes as mayd
cöpylpt of syndrtractez comte-
placyd Wyth the cösyderacyd
of deeth. Et sperpaly oon of
the qwyche I know not the nam
Bot I fynd ys boolz intytulyt
ars moriendi begynnant

Omnis secundum phi-
losophum tercio ethi-
corum. Omnium terri-
bilitum et cetera. Thys boolz
haue I beholdyn et consyderat
that to al pewpyl of good yt ys
proffitabyll et ghanant for thys
that ewyrych oon Underston-
dys not the latyn I wold tras-
lat of latyn i franch 2 of franch
in inglysh i the most goodlyast
n iiii

Bye that I may. Theyr to that
 al crestyn me may refrech thair
 Understondyng. for it ys oon
 of the thyngys of the World
 qwyth most incytye the crea-
 tur to the saluaciō of hyr saowl
 that is the cogytacyon of deeth
 Et for this caus that the enemy
 of hel aboue al Wold enpess he
 by fowlysh hop that We haue
 to lyue owerlong I pray to al
 the redars of this booke that
 my present exposycon Wold
 mend corryge and support and
 Dres yf theyr by ony sawt
 theyr excuse the smal capacite
 of me yf the auctorytye theolo-
 gycals the qwyth in this booke
 I fynd that ar not so suffycent
 exposyd ys yt appertenyng by
 notgny Wel samohet

Theyr begynnys the
 booke intytulyd the ar
 of good dyeng.



Darius scdm
 philosophur ac
 After this the
 philosophe i his
 thryd booke of
 the ethylys spelz and of thyn-
 gys terribil and dreidabil qwyth

may hapnyng in this World
 a cu to manys the deeth. More
 refecat more omme necat quod
 in o:be creatur. for the Deeth
 ys abolacyon of al gooddys
 qweyr he says in the booke of
 dysprysyng of this World as
 he as sayd befor. for the deeth
 cuttis lryllys / smal zong / ald po-
 wrys ryche / lryngt / dulys / erly
 priensys / barons / ladyes damoy-
 sellis. Et generally al thyngys
 at natur as creat for that yt
 ys terryfyl. The qwyth thyng
 We may cleerly Understond
 yf We Wold behold the dedys
 of alixander the gret qwyth by
 armys et bodyly fors Das sayd
 that the had conquest the mon-
 archy of the World et had lord-
 shipp of al yt / that neuyr enemy
 so starlt that he dar that might
 ower cum hym. Also Deyd bat
 y: noz ony armys owerco hym
 et put hym so law that al the
 myght that he had myght not
 preserue hym no lrepp hym. Et
 that the phylosophour says
 Weyl that of al the thyngys
 terryfyll qwyth ar in the
 World the deeth ys the most.
 Duheyr yt ys mooch to dowt.
 Et yt ys mych merweyllows

ys the sayges pewppl comtem-
platywe Downtys yt. for yt
ys weyl wylknowyng of the
qwych oon freynd may not cu-
oz send noweltye oon to other
for that and so mych that the
gret et sage pewppl downtys yt
et sefferrye to pass yt the most
that they may ys that qwe they
Wnderstonde oon of the messan-
gyers oz currys of Deeth as
sewers alteracyons and other
seylnes qwych may be intro-
ducyt of deeth. They go sowd-
danly to the remeyd for to haue
medcyns for to a lenglht theyr
lyue. for so mooch that they
Wnderstodde beyl that the deeth
ys the most drepdabyl thyng et
most abhominabil qwych may
cum. Et as to thys says the
phylosophour spelzand of the
deeth naturel the qwych ys se-
paracyon of body & of the saowl
Bot ower thys bodyly Deeth
qwych ys so crowel et drepdabyl
says the doctur cōtempla-
tywe of ower fayth that theyr
ys oon other deeth namyt the
deeth of the saowl. Qwych
Wyth owt comparayson ys the
most drepdabyl et most abho-
mynabyl thā the bodyly deeth.

Thys qwych approwys the
holy doctur Sant Augustyn
sayant. *Maius est dampnum i
amissione vnius anime quam
mille corporum.* Says Sant
augustyn mozt gret ys the dome-
mayge of oon saowl qwych ys
lost et deyd be damnacyon than
ys the deeth of oon thousand
bodyes of bodyly deeth by aboly-
cyon. Thys says also Sant
Bernard. *Totus iste mundus
ob vnius anime precium esti-
mari non potest.* That ys to
say that al thys Worlde ful of
ryches qwat ewyt yt be ys not
Worthy to be estymyt to the
prys of oon saowl creat to the
semblans of god. Et Wyllyng
to say that oon creat to the
ymayge of god ys mozt nobyl et
mozt Worthy thā al the Worlde
by the qwych deeth & pardoyd
of yt ys mozt Drepdabyl et mozt
merweyllous than the pardoy-
cyon of al the Worlde. Et for
thys caus & rayson says the doc-
tur contemplatyf qwych as
composyt thys present booke.
*Lum ergo anima tante presio-
sitatis existat. & c.* Also sen yt
is so that the saowl be of so gret
Wakur et Woorthynes & that

the pardycion of yt ys moꝛ gret
 than the pardycion of al the
 World the deeth of yt ys mooch
 to dreȝd the qwyche at al howe
 procuys the sayd enemy of hel
 Wylling to draw yt to damna-
 cyon ewyrllest and al makynd
 Wyth hym. Et specyally the
 moꝛ gret infestacyons of temp-
 tacyon qwyche ys gheuyt to the
 creatur. That ys at the owt of
 the bodily deeth / & qwen he seys
 that the parcyent as debylte et
 Wayl of seelnes. et be the de-
 heinens of the sorow that he se-
 lys hys vnderstodyng ys trow-
 blyt that fals enemy esperant
 ewyrl moꝛ by hys cursyt admo-
 nycion espyrys to caus the
 saowl to dy Wyth the body. Be
 the qwyche it ys Weyl necessaryr
 that al man that ys sayge that
 he haue i hys exteym seylnes
 et at the howr that he saylzs
 et that deeth partys the body
 from the saowl et that he haue
 the art of god Deyng of the
 qwyche thys present booke ys
 mayd. for as says holy Sant
 gregory. Valde se sollicitat in
 bono opere qui semper cogitat
 de extremo fine. Suffyciently
 he solycyts hym self that put

tps hys study in good operacyō
 that ewyrl thynkys of hys last
 eynd. for ys that We thynk
 Weyl et that We sayl in owt
 thowght that eynd be shal beyr
 moꝛ extgely / the dolews that
 We man suffer. After that it ys
 Wrytten. futura si presciatur
 leuius tollerantur. So be yt
 that the thynge to cum ar pro-
 wydyt & knowyng they ar moꝛ
 esply to suffyr.

¶ Ted heu rarissime.

¶ Bot says the actur by com-
 templatyue merweyllyng cōsy-
 derant the preparacyon that al
 the wys men that ar crystnyt
 shoold mak at the last eynd.
 Helas theyr ar sū qwyche layt-
 ly dysposys them to thys latter
 eynd. Beleyffand et estymant
 by the instruccyon of the demyl
 of hel of qwom they ar blyndyt
 that they shoold neytr so sown
 dy so that syndry by sych dayn
 et fowlysh hop / ar dey d vnhap-
 pylly and vndysposyt of theyr
 conscyens. Et for that to al
 seylnes quat Dowtabyl seyl-
 nes that ewyrl yt be be shoold
 not eythly ghewe hop to re-

town to heelt. Bot sommar
 gheue them adwertysyng of
 the deeth / they to that they dys=
 pos of theyr saowl / et that yt
 may not dy in deydy syn. For
 so as sayt the chāfeler of parys.
Sepe per talem falsam cōsolā-
cionem et fictam sanitatis cō-
fidenciā certam incurrit homo
damnacionem. Oft by gret cō=
 solacion that the medcyns ghe=
 uys in seylznes by oon fowlych
 trust the qwyche they belepyff to
 recower theyr hoelt. Bodyly
 he ys neglygent to dyspos of
 theyr saowl and rynnys in
 ewyrtelstand damnacyon. For
 that shoold al medcyns wys et
 prudens byfor al thyng tech to
 them that ar seylz the thyng
 qwyche ys neydful for the saowl
 et the prosyt of them.

The cheptur of the
 adwertyssemens of the
 knowlege that he shuld
 gheue seylz for to dy seyl



Oz to haue co=
 gnoussas ewy=
 dently ys ony
 pacyet that is i
 the bed of deeth

may dy weyl & also for to teche
 weyl. fyrst We shoold monys
 hym to trow generaly al thys
 that oon good craftyn mā shuld
 trow et to haue Wyl to leyff et
 dy in the fayth of god et in the
 Wryter & obedyē of holy chyrch
 Segūdy We shoold monys
 hym that he has greuously gre
 wyt god for that the most iust
 of the World .vij. tymys the
 day grewys god & shaw to hym
 how he shoold haue i hys hart
 dysplaysans of so mooch that
 he has offencyt god. Thrydy
 We shoold monys hym to haue
 good purpos and good Wyl to
 retowrne to pennās & to amēd
 hym self ys yt pleas god to
 alenight hys dayes et to gheue
 hym heelt et retowrn newyr
 to syn The. iij. is that he shuld
 monys hym to forghewe to
 them qwyche as offencyt hym &
 shaw the exempel of our sa=
 wyowr et redemptur iesu cryst
 the qwyche i hys passyon prayet
 for them that crucysped hym
 ower that he aske forghewenes
 at al them that he has offencyt
 The. v. amongyonys that he
 shoold monys hym that law=
 bowys to the deeth ys he has

ony thyng the quych ys ewyl
gottyn that he mayl satysfac=
cyon of the good of other & that
he do gheue yt agheyn. For ne=
wyr the syn ys for gheuyng byth
owt restytucyon be mayd. The
ij. admonycyon ys that We
shoold monye them to beleyf
that our redemptur iesu cryst
ys Werray son of god et manet
boorn of the vergyn mary. Et
has suffert deeth et passyon in
thys Wal of Wrachydnes for
the saluacyon of man et Wyth
owt the meryt of the precy=
ows passyō of iesu cryst theyr
may not be oon so iust be sawyt
et in so mych that the sayd paci=
ent may be shoold thanlk hym
in so mooch that Wold meyl
hym to haue suffryt deeth for
to gheue hym hys saluacyon.
After thys that they haue mo=
nyft thy seylz mandewly of the
thyngis aboue sayd for to Wn=
derstonð yf he be in the stat of
good deyng. They shoold in
qweyr at hym yf he beleystys
Werrayly the thyngys aboue
sayd. Et yf he answerys ze / he
may apar sayf that he ys of the
nombyr of them that dyppe heil
for so mooch that ys Wordys

ar Wylfully spgnyfys yt that
lyis in the hart of the parson.
Deide studiose. After thys that
the pacient as beyn aduertys
et iqwyryd as sayd is be shoold
present to hym thy sacrymens
of holy chyrch and monye
hym to ressaue them fyrst that
he haue in hym verray contri=
cyon of hart of yt that he has
offencyt god. Segundly that
he mayl oon hoyl confessyon
Wyth Wyl to do penitians yf he
cūmys to helth or to tayl the
deeth i thanlk yf yt plesys god
to send yt to hym i hop to haue
the rewm of hewyn not by the
merit of hym. Bot be the merit
of the blesht passid of iesu crist
Of other sacrymens sych lyke
as of the sacrymet of the auter
quych ys ye byatyl of crystyn
me. The quych may resawe yt
shoold resayf yt in the eynd of
hys dayes how Wyl that sum
of sych seylznes quych ar seylz
they dar not gheue them for
dreyd they cast or domyt al the
les they shoold show them yt.
For as says sat Bernard. Cres=
de et manducabis. Beleyf and
thow shalt eyt. That ys to say
qwen the body of iesu cryst ys

present befor the pacyet qwyth
bodyly dar not resayf beleystad
feruently the holy sacrament be
saythful the body of iesu cryst
he resayys spprytwelly et as
myth after god yt pffytys hym
et to hys saowl as yf he had re=
saynt yt bodyly. Et so of the
others sacrymens of our mo=
ther the holy chyrch shoold the
ressaywer be aduertit tody heyl

Quisquis vero.

Heyr the doctor malys solucy
on of oon questyon that may be
mayd. That ys to Understonde
yf ony seylz man the qwyth ys
i the artilryl of the deeth qwyth
has no company or assystens
wyth hym in hys deeth to mo=
ny hym or qwen he ys in the
bed of the deeth that inqwyrys
hym of thyngeys aboue sayd
qwith shal he do. Answerys
the Doctor that he that fyndys
hym in sych oon cas / he shoold
inquer hi self & thynk so nooch
as he may the thyngeys aboue
sayd. Consyderant yf he be so
disposyt as qwyth ys requyryd
in hys coscyes that ze / he shoold
not haue dreyd to dy bot sewr=
ly he shoold submyt hys Wyl

to the Wyl of god et remember
ewyr i hys hart the holy & Wor
thy passyō. for be thys thoght
ar overcūmyt al the temptacy
ons of the Dewyll pryncypally
in the sayth.

Vnde notandum est

Heyr says the actur
that we shoold noty
fy that they qwyth
ar in the artilryl of deeth hanys
mor gret et mor merweylows
temptacyons than they had bes
forn. Et thys ys for that the
Understonnyng & al the spretys
ar walryt as sayd ys. Et theyr
ys. S. pryncypal temptacyons
qweyr of the dewyll tēpyes mā
in the artilryl of Deeth as yt
shal appeyr heyr after. Ageyns
the qwyth temptacyons the an
gel of god alwayes ys besyd
us for to leyye us & to conuoy
us oon good way yf we Wyl
beleyst hym he ghenys us. S.
good inspyracyons.

Heyr says the actur of
the mayner of proce=
dyng in hys boold say
and. Bot theyr to that thys ma
ter be fructwe and proffytabyll
to us / & that noon be concludyt

of the speculatyon bot to leyn
al the of qwach stayt that ewy
they be to dy Weyl I haue trayt
tyt thys booke in two fashons
the oon to correspond to the
other. fyrst in presbyngys auc
toryset et parabolys for to ser
ue to clerks. Segundly in fi
gurs & ymayges befor the eyn
of them qwyche be holdys the
letters ys denotyng. Et I haue
mayd for to serue to lowd men.
The two qwyche thyngys ys
lyk oon myrower in the qwyche
al thyng by passyt present & for
to cū ar be holdyn. Qwo Wold
than seyl dy be shoold the thyn
gys befor sayd wyth them that
followys et put them in theyr
mynd.

The fyrst temptacye
on the qwyche the Des
wyl tempys the man
in the artycul of the
Deeth ys.



After thys qwyche sayd
ys that the first thig of the qwyche the seylz mā shuld
be adwertyt in the artycul of
o ij

the Deeth ys the fayth. Synch
lyl the fyrst temptacyon of the
qwych the Dewyl gheuyt ys
twechant the fayth. for he Un-
derstondeys Weyl by ys cautel
he may oontyn do in so mooch
that the pacient ys indowt / of
hys Deeth or otherwys he be-
leyffys not in the fayth of god
and holy chyrch that he ys dam-
nyt. for yt ys impossybyl to
pleys god Wyth owt fayth / et
for so mooch that Wyth owt
fayth We may not haue salut
in Wytryssyng of holy augus-
tyn qwych sayes. fides est bo-
norum omnium fundamentū
et humane salutis initium.
fayth ys the fondement of al
goodys and the begynnyng of
salut to man lrynd. Sant Ber-
nard also sayes. fides est huma-
ne salutis initium. Sine hac
nemo ad filiorum Dei nume-
rum potest pertinere. Sine hac
labor hominis est vacuus.
Sayes the gloryows sant Ber-
nard / also sayes to thys purpos.
That fayth ys the begynnyng
of salut of mālynd. Et Wyth
owt yt may no man cum to the
nombyr of the soonys of god

So yt ys Wyth owt yt the labe-
qwych man Doyt ys Wayn et
may not proffyt to hym / by the
qwych ys fayth ys the begyn-
nyng of the salut of man lrynd
yt ys Weyl that the enemy at
al howt beyng as oon lyon to-
myssant and selzant ys prop
for to Wery yt qwych Despyt
not bot for to bryng manlynd
to perdycon. Aboue al thyn-
gys puttys ys myght to mayl
man to saylze in the fayth. for
he Wayt Weyl ys he may Dafe
sayff hym by fayth qwych ys
begynnyng of salut he may no-
cum to blyss of beatytwd.
ffor so mooch of al ys myght he
efforcys hym that Welzyt en-
nemy to caus the seylz man to
renone hys fayth sayant to the
seylz mā. O meshat (Wnhapp
mā that thow art belepyff thow
yt ys faythful that they press
to the and that thow qwych
ys man ful of syn ys Worthy
to haue paradys for oon oonly
syn ha' beyn dānyt. Hel as beyn
maid for al synners al (syndry
(awat pennas that ewyr thow
do newymoz thow may eschapp
Consyder al the pennans of

Judas that he hym self dyd
hynge hym and alwayes he ys
dānyt. Ower be hold the lryn =
gys payans qwyche so Dewoty
ly scrut to theyr ydoles et Wer
ray godys qwyche seys al befor
them ⁊ thow adorys ⁊ beleystys
that at thow seys not et adorys
oon thyng Wylknowyn qwyche
ys oon gret fowlyshnes Wyth
this of thy beleyst thow has no
experyent. for theyr y^s nō of the
that ys passyt the qwyche ys cū
to say Weryte et thow shoold
beleyst the contrary of al the
qwyche they preshe to the better
than otherwys. By spech per =
swaspons ⁊ fowlych admony =
cons the dewyl tēpps et essays
to tempt et dyssayf hym qwyche
ys in the passyon of deeth thar
to that he caus hym to go owt
of the Way of Weryte ⁊ to caus
hym to er in the fayth qwyche
ys the begynnyng et fondacyō
of al salut. for the ennemy
Wayt Weyl yf the fondement
saylze of ony edyffys that ys to
say ony beggyn ys cast Down
qwyche necessaryly the edyff =
ys that ys aboue the fonde =
ment yff the fondement sayl =
ys alfallys. Sciendum ta =

menet cet. Heyr puttys the
actor oon notabyll for to ghe =
ue consolacyon to sympyl men
not lectors qwyche may ower
mych dyspoyn of theyr Wertu
and myght to resyst to the tem =
ptacyons of the ennemy and
says so. That thoght the en =
nemy may be malycyous and
Dyssawabyll and that ys temp
tacyons may be gret. Alwayes
yt may also that the dewil may
not constraynge man in ony
temptacyon no ower cum i ony
maner in so far that men as the
Dsayge of rayson. Et yf he Wyl
fully ⁊ Wyth owt ony strengh
he consent not to the temptacy
ons qwyche cūmys to hym the
qwyche thyng aboue al ys to
Dreyd. Et for thys shoold the
good crysten man in ys good
mynd know god and protest be
for hym that qwath thing that
ewyr the Dewyl maylze hym to
Do by Waylmes of hys Wyt in
the sorow of the Deeth he con =
sent not no Wold consent Bot
callys befor god protestant to
lyue and Dy in the fayth of the
appoystys ys oon good crys =
tyn man. And also says the doco
turs contemplatyfs of the holy

Wryt that they fynd not that
god permytys not oon man in
the Weracyōs of the deeth that
man shoold not be owercumyt
of the enemy qwyth i hys good
Wyt makys thys protestacyō
sayinge sant pol fidelis deus q
non pacietur vos temptari sup
id quod vos potestis sed facient
cū tēptacione prouētū vt possit
sustinere. God qwyth ys good
& faythful shal not suffyr that
ze be tempyt ower yt that ze ha
ue myght of resystryng. Bot
mor soon shal gheue zow holp &
confort thar to that he qwyth
ys tempyt may goodlyar ower
cum the temptacyon. Queheyr
for yt aperis i the artilryl of the

deeth that qwe al might sayth
to man god holpys hym et par
mytys not so mych to be infel
tyt of the enemy as qwe he ys i
hys god mynd & that besor as a
crystyn man as dewly payd ys
det to god. Et for thys ys that
ageyns the. S. temptacyons of
the dewyl in the artilryl of the
Deeth god gheups to man. S.
good inspyracyons send by ys
angels for to resyft.

The good inspyracyon
qwyth gheups the angel
to the parient in the artil
ryl of the Deeth ageyns
the temptacyon of the de
wyl as to the fayth.



OUR salwour &
redemptour Jesu
crist pyteabyl of
mākynd not wil

lyng that he go to perdycepon.
the howr that the powr crystyn
man ys in tozment of deeth and
that the Dewyl of al ys myght

Drawys to Dyssaue hym by
fawt of fayth god sendys hym
ys angels for to gheue hym ad/
monycyons contrarys to them
of the Dewyl. Et also ys the
fawls ennemys by fals perswa
syons. Also the angels by good
admonycyons tystys hym and
says. O man qwyth ys formit
of the erth and yt ys fors that
thow retourn in the erth has co
gnoyssa of thy malzar qwyth
has mayd thy saowl to hys pro
pyr lyl:nes lrepp the Weyl that
thow beleyst not to the pesty =
lens & mortel suggestyds of the
Dewyll for that he ys bot oon
leat and qwat lesyngys he ghe =
uys the to Understonde or ony
apperas ys of beryte alwayes
the eynd of al Seyd ys bot dys =
saupng & thynlz thow how he
Dysaunt adam et eue and caus
syt them to syn by hys lesyngys
gwen by hys fals ghewyn to
Understonde he causyt them to
eyt of the fruyt that was pro =
hybtyt promyttat them & sayad
that be that they may be im =
mortel and for that says the an
gel to the parient. My freynd
lrepp the Weyl that in ony may
nar thow dowl not of the faith

thoght yt be that thy Understa
dyng be Waylz and may not co
prehend yt that ys so gret oon
thyng of the fayth of god Wyth
thys that ys mor proffytabyt
to Understonde yt not sensually
for ys thow Understonde yt et
may Weyl coprehend yt shoold
yt not be meritabyt thys qwyth
says sant gregory. fides non
habet meritum ubi ratio prebet
experimentum. fayth ys of no
meryt theyr qweyr the thyng
may be prwytyt by rayson or by
experyens remebyr the of thys
qwyth has Wrytten our holy
fathers fyrst says sant Bol in
hys. xj. cheptur to the hebreys
Sine fide impossibile est placere
deo. Wyth owt fayth yt ys not
possybyl to pleye god Wythyn
to infer that the thyng qwyth
most pleyys to god that ys
fayth. Sant ioon says also in
hys thryd cheptur. Qui non cre
dit id iudicatus est. He qwyth
beleystys not in the fayth sewn
ly he ys tuggyd. Sant Bernard
also says. fides est primogeni
ta inter virtutes. fayth et wyth
the Vertus qwyth causys the
man to hys saluacyon ys the
fyrst engendryth. Sayes ower

that sant bernard. Beatioz fuit
maria parciendo fidem cristi
q̄ carne xpi. Doz happy was the
gloryous Wpergyn mary for
the Werray sayth that sho had i
god in beleysf and sayth fully to
the Woordys of the holy angel
how weyl that yt was oon mer
weylfows thyng in natur than
yt was of consawpnyng of the
flesh of iesu cryst. For that say
the angel to the parcent. f sayth
ys the most precyous thyng
that may be had. Consyder the
sayth of our ancyn fathers
as abraham/ysaac/iacob. Con
sydyr the sayth of sum pyans
as of iacob of raab the fowlysh
Woman et of syndry qwyth so
gret sayth as had in god how
weyl that they war of the ald
testament and had not no new
law bot the holy Wryt preshyt
them they war sawyt for the
gret sayth that they had i god
the father & malzar. Consydyr
the gret sayth of the appoystils
that al theyr possessyons/ ry
ches/fathers/mothers/ Wyffys
chyldryn & the self Wayes theyr
ppir Wyl a leyfyt for the sayth
of iesu cryst beleysf and sayth
fully and Wyth owt sayth and

Doyeng as besor sayd ys they
myght not entyr in the reawm
of paradys. The sayth also of
the Wpctoryous chamyons
of the sayth that ys to say the
gloryous martyrs qwyth ys
Werray lmythys et as offert
theyr bodes to innumerabyl
tormes for to susteyn the sayth
of god Wyllyng to Dy in yt as
Werray lmyghtys in the sayth
& law of ther pryncs. The sayth
also of the gloryous confessurs
and Wpergyns qwyth for the
nam of god as lywyt in dreyda
byl pennas renonsat the Ward
lezepand theyr Wpergynyte and
lywand strayt lyue for to pleas
god hauand Werray sayth in
them. Talz exampyl fyrst at
sant petyr that of hys bodyly
fut he zeyd aboue the Waters /
as aboue eerth. Be sayth sant
Joon ewanhelyst Dyd Drynle
the Denyn that was broght to
hym and he had newyrewyl by
so mooch he beleysfyt sayth ful
ly that in malzand the tolyrn of
the cors aboue the bryuayge
the holy gheost Dyd tayl the
Wenyn away. Thow as mor
gret exampyl says the angel to
the seylz man to beleysf that god

shal holp the yf thou trustis as
yt ys Wrytten of alexander et
synd: y other pagan and by the
qwyth yt ys weyl notyd yf god
for the fayth of oon pagan
malys so gret oon thyng / mor
sonnar shal he do yt than for
the fayth of oon crystyn man.
By the qwyth yt aperys that
the fayth be oongret meryt ys
bleshyd of god for the gret me-
ryt that yf i yt. for that freynd
says the angel to the seylz man
thow shoold weyl a manly and
of gret fors resyst to the dewyl
qwyth tempps the to er in the
fayth. Et shurly beleyf yt and
al thys that holy chyrch beleyf
ys. for yt ys yt that may not
er for that yt ys gowernyt dres-
syt a cowoyt be the holy gheost

¶ Nota q̄ cito.

Heyr puttys the actor of thys
present myrower oon notabyll
sawant. Also soon that the seylz
mā dowtys the deeth et that he
felys hym self tempyt of the en-
nemy of hel ageyns the fayth
he shoold consydyr in hym self
that fayth aboue al thyngys ys
necessayr and wyth out yt im-
possybyl ys to pleas god a that
ony besawyt. Segundly that

yt ys sowerantly proffytabyll
for to acqwyre grays beyt i thys
World or in oon other sawant
owr lord god. Omnia possibi-
lia sunt credenti. Al thyngys ar
possybyl to do to hym that be-
leffys in god. Et iterum a c.
Et ower thys says owr lord al
thyngys qwyth deuoyt orayse
a good Wyl ze ashe me ze shal ha-
ue yt / a thys mayner be the abo-
ue sayd admonycyons that the
angels gheuy to the seylz man
by the grace of god he may re-
syst fro the tēptacyon of the de-
wyl how gret that ewyr they be

¶ Quare etiam bonū. a c.

Heyr gheuy the actor oon te-
chyng to them that ar neyr oon
seylz parson lauborant to thys
eynd sayd that yt ys oon good
thyng proffytabyll a ryght ne-
cessayr ys that oon crystyn mā
traweylling to the deeth to by-
exposyd and Declaryd wyth the
Boys the symbol of the fayth
that ys to say the credo that to
by yt hard he may ewyr indy-
ys eyrrys and haue mor gret
constans of cowragge to dy in
the fayth of god wyth that the
Wordys of the Symbol ar so
Worthy and ful of gret grays

that the dewyfloure goyes away
from hym & has dreyn to heyr

them pronowncyd followys the
segund temptacon.



The segund tēptacyon
the qwyche the dewyl tem-
pys the man in the arty-
cul of the Deeth ys by
myshop.



The segund tempta-
cyon after our pre-
sent Actor of The
qwyche the Dewyl
tempys man or Wo-
man & essaye to dyspayn the seylz
man in the artycul of the deeth
ys of Dysperacyon ageyns the
the gret hop & trust that al crys-
tyn mā shoold haue in the meyr-
cy of god. Et he doys thys tēp-
tacyon in two mayners. fyrst
by the shewyng of hys synnes
doyn by the seylz man. Spgūd-
ly be Wayn Wordys le Dyn-
g hym to myshop. fyrst than
seyng the dewyl the powyr crys-
tyn man tormētēt wyth afflyce-
tyons of the dowleours of deeth
Wythynng to gheue dowleur abo-
ue doleur deppnes wyth depp-
nes. Taylrys oon gret boole in
hys hond qwar hys Wrytten al
the ewyl deyds that the powyr
synner as doyn in thys World
and specyally of them that he

has not beyn shewyng qwyche
ar so dysplayfant to the crystyn
mā of good fayth that ony thyn-
mor may not be. Et says to
hym. Thow meschant Wnshap-
py qwyche has had fayth in god
the qwyche has Doyn to the so
maynay syndry goodys & thow
as grewpt hym gretumly how
Beleyffys thow that he haue
meyrcy of the qwen selfly the
synys that thow as doyn ageis
hym thow as lest the Wnshap-
pyng and wold not haue lino-
wynt hem. Be hold I haue put
them al i Wryt and I haue hop
thow shal newyr be to no man
bot to me or other Wayes god
ys not faythful iuge. Thow as
beynys by grace thow art myn
by syn. Thow shoold be natu-
rally by to hym bot by Wretched
Wyl thow as lost thy part and
ryght of the heritage & thow art
mynys prysonner ewyrlēstand
acqwyryd wyth greyt weyr
god has boght the by the meryt
of hys passyon and I haue stol-
lyn the theftwylly acqwyryd by
temptacyon. Thow as beyn the
soon of god be obedys yf thow
had lēpyt ys commandymens

Bot thou art soon of the dewyl
by consentment in so moche
that thou has trespassyt them
Thow as lest the habyt of im-
mortalte the quych god by
hys gracy has ghewyn the.
Et has taylryn the habyt of
damnacyn and of al payn by
the enorm synnyes quych of
thow art clothyd / as yt appe-
rys in thys present booke quych
at al thy synnyes. Et specyally
of them that thou maid newer
penans as yt ys Wrytten et re-
dygnt to mynd quych for thow
may say as Syd Layn quych
cryd ys propre brother Abel.
Maior est mea iniquitas quam
ut veniam merear. Mo: greyt
ys myn iniquite than al the gra-
ces that I can meryt enens god
After thys shawyn the Dewyl
says the to seylz mā at ys neyr
the Deeth. Be hold as thow as
offencyt god. fyrst in so mooch
that aboue al thyngys thow
has not lowyt hym thow has
sworn hys nam in dayn / thow
has not lrepyt thy holy dayes /
Thow as not honowrit father
nether bot do ageyns theyr
comandment. Thow as beyn

oon murderer at the lest of thy
Wylf thow as not beyn yt of
Deyd. for thow as be aways
or Wodnes Desyrt oft tymys
Wengens and the Deeth of o-
thers / et Wylfully as purchas-
yt hys Deeth had not beyn the
Deyd of the World mo: than
of god. Thow as acqwyrt the
goodys of other men be thest
by force by Wylf by Dysla-
wynn and be oon thousand or
ther mayners quych of thow
mayd nener restytutyd. Thow
as brolryn thy maryage of thy
nyghtbowr thow as fowlest
hys Sowther and born faule
Wyttnessyn apon hym (doon
oon hondreth thousand syn-
nyes ageyns the comandymens
of god Wylf owt that We
krypp them We may not besa-
wyt as says iesu cryst. Si vis
ad vitam ingredi serua mandas-
ta Dei. yff thow Wylf have es-
wylestand lyue krypp the com-
mandymens of god. The
quych says the Dewyl to oon
seylz man thow has not lrepyt
them. Bot thow has beyn pryde
ful / brechydful / ful of swerneyes
enwows / Dyspytows ful of

glorionny and lycherows.
Qwycche at the. Dii. deydy syn-
nys qwayt of thow arful and
thow mayd newyr confessyon
thys qwyche apperys that yt ys
Wayn et oonfowlych thyng to
the to haue hop that he be so in-
cyful to forghewe the. Seyng
that so oft thow has hard presch
that yff oon deydy in deydy syn
they ar Damnyt. Mor ower
thow has not fulfyllid the Wer-
lrys of meyrce of the qwycche
pynnyppaly god shal hold ys in-
gement of the qwycche he shal
lowe or blam them the qwycche
shal assyt besoz hym as he put-
tys in the bookeys mayd of the
iugement shalbe at his Wrong
hond. That ys to Understonde
To the ewyl by oon mayner of
reprewng. *Ite in ignem eter-
num. Nam esurtui et non De-
disti michi manducare. Sitiui
et non Dedisti michi bibere.* &c
Sayer god to the ewyl the day
of iugement. Go ze ewyl pew-
pyl forth of my company to the
Dewyl and al ys angels to the
ewyrtelstand syer of hel. For
that qwen ze War in the World
ye haue Dysprysyt me I haue

had hunger ze gheue me no
thyng to eyt qwen I had thyrst
thow gheue no Drynk to me.
Et for that sayer the dewyl to
the parrent. Thow qwyche
lywat a thow sowfyllt newyr
no may sowfyll the Werlrys of
meyrcy and charyte thow may
Weyl say et iuge that thow ar
frustryt of the meyrce of god.
Et yt ys to the oon gret sow-
lyshnes to espyr seyng that
Wpth owt meyrce thow has
lewyt and saynt Jamps sayer.
*Judicium sine misericordia fieri
illi qui sine misericordia sunt su-
per terram.* Jugement Wpth
owt meyrce shalbe to hym
qwyche as not had meyrce abou-
ne the erth. Ower thys thow
seys synndry that laborys nyght
and Day in the law of god and
alwayes i no mayner they dar
not presum of the meyrce of
god. For so mooch ys ony Wn-
derstodys not ys he by Worthy
of the lowf of god or the hatret.
Et for that yt ys oon gret sow-
lyshnes to oon synnar qwycche
has so maynay synnys to haue
hop in the meyrce of god the
qwyche may not haue. By syn

the monysyng the dewyl tyfys
pacyent to myshop / the qwyche
aboue al ewyl ys to shew.
As yt be so that We haue offensa
cyt the meyrce of god We may
be sawyt. Wytnessyng the pro
phet that sayes. Misericordie
Domini quia non consumpti su
mus. Thys says the prophet
of the greyt meyrce of god that
We ar not Wayfyt no adny =
chylt seyng the greyt ewyls
that We ar ful. Ower thys
sayes saynt Augustyn techyng
to fle myshop. *Unusquisqz po
situs in peccato si De Venia De
ra Desesperauerit misericordia
funditus perdit. etc.* Al parson
qwyche ys in syn yf he Dyspayr
that god may not or Wyl gheue
hym gracye by that he retowrn
Dewotylly and by contrycyon
of hart to hym. He lesys holys
ly the meyrce of god / for thayr
ys no thyng that mo: offencys
god than myshop.

The segund inspyra
cyon that the angel ghes
wys to the seylz man as
geyns myshop.

Ageyns the Segund
temptacyon that the
dewyl gheys to the
seylz man in the bed of deeth for
to tech hym from myshop ghes
tys the angel of god heyr oon
inspyracyon and cōfort that ys
good & hol sum sayand. O man
qweyr for has thow myshop of
the meyrce of god dwtāt that
he Wyl not or may not gheue
the grays Wyth owt that thow
ashe hym meyrce Wyth hart
contryt et Dewoyt mynd I put
the cas that thow as cōmyttyd
so maynay thestys & moutthes
ys theyr ys droppe of Watyr i
the se or sand in the se. Self yf
thow oonly as cōmyttyd doon
also maynay synne ys that es
wyr has or ar or shalbe ageyns
the goodnes of god I put the
cas that thow Bar newyr shry
uyn of them et had newyr doyn
no pēans. for in sych oon cas
suffrye oon good cōtrycyon of
hart in wyttnes of the psalmyst
qwyche says. *Cor contritum et*



humiliatum deus nō despiciēs.
 O god says the psalmyst I Wn
 derstonð thy goodnes so greyt

and so insynyt Syth this tha
 thou dysprys newyr the bat
 quych by cōtrycyon and meyls

nes shal retowrn to the. As
thys that the prophet Ezechiel
spelzand in the parson of god
says. Quicumq; hora peccatoz
ingemuerit saluus erit. Et in
qwat howr yt be that the syn-
nar haue contricyon and Dys-
pleysans of hys syn he shalbe
sawpt. Saut Bernard also says
Maior est Dei pietas q̄ queris
iniquitas. Mo: greyt ys the
ppty and meyrce of god than
ony inqwyte that man may
do in thys Warld. Saynt au-
styensychlyl: Wps says. Plus
potest deus misereri quā homo
peccare. Mo: says saynt austyn
mo: may god for gheue thā mā
may syn. By the qwyth the an-
gel says to the parient. My
frynd qwhat ewyl that ewyr
thow has doyn thow has no
caus to haue Dyspayr. In casu
etiam quo. et cetera. Heyr the
angel strengthys ys admony-
cyon for to lrepp the parient
from Dyspayr and says to
hym. My frynd haue no Dys-
payr of the meyrce of god not
et thow Wpst that thow War
of the nōbyr of them that War
Dammpt thow shoold not haue
Dyspayr of the meyrce of god /

for that in hel thayr ys no res-
dempcyon bot theyr to that he
shoold gheue the les torment.

For qwen god seys the dyspayr
of ony Dammpt yt Dyspleys
hym so mooch that he so mooch
he eplys in synnety his tormēe

Ouer thys ovr redemptur
and sawyowr iesu cryst ys not
cūmpt in thys Warld to suffyr
Deeth and passyon in oon core
for ryghtus men bot for to re-
deym synnars as he hym self
gheups Wytnessyng. Nō veni
vocare iustos sed peccatores.

God says. I am not cūmpt to
cal the ryghtusmen bot to cal
the synnars.

¶ Tertus

¶ Exemplum habes in pe-
tro. et cetera. Heyr prewys
the angel to the seyl: men by
exampyl that he shoold not dys-
payr for ony syn that he as doyn
Tayl: exampyl of saynt Petyr
qwyth by. iij. syndry tymys des-
nyet god. Of saynt Pol qwyth
somooch parsewyt the crystyn
men. Of saynt Mathow et of
Sacheas yt that they War op-
pynolzerers. Of mary Magd-
layn qwyth Was ful of al syn-
nys. Of the Woman that Was

found in adultery. Of many es-
gypten quych has oon comon
synnar. Of the theys that hang
i the cros at the howr of the pas-
sion of iesu cryst. Of al thyr
that I besor sayd has synnyt
gretuly alwayes they haiff not
Dyspayr of the mercy of god
& also god has forgheten them
Nota quam cito. et cetera.
Theyr techys the actor thys/
that the pacyet shoold so gwen
he felys hym tēpyt of Dyspayr
sayand. Also sown that the pacy-
ent felys hym tēpyt of dyspayr
He shoold thynk in hym self of
the admonyryons of the angel
that Dyspayr ys War and moz
Dammabyl than al thy synnyes
thar forawat ewyr syn that mā
as comyttyd so mooch enoim
that ewyr yt be he shoold not
have no Dyspayr. for as says
saynt Augustyn. Plus peccavit

Judas Desesperando quam
crucifigendo christum. Mozt
nyr Judas in hym self Dyspay-
rant than the towys Dyd the
crucysped cryst. Segundly the
pacyet shoold in this cas thynk
so mooch prowffytabyll and ne-
cessary ys hop after Crystostom
mris quych dyffynys yt & says
Spes est salutis nostre anthe-
ra / Vite nostre fundamentum /
Dux itineris quo itur ad celum
Hop says Crystostom ys the
antyr of owr salut the founde-
ment of owr lyue the condyt of
owr Way by the quych we go
to heuyn / and for that hop for-
awat sum ewyr syn yt shoold
not be left.

The thryd temptacyon
of the quych the Dewyl
tempps in the Deeth ys
of awarys.



A lorde went the en-
emy of hel seys that he
may not do so mooch

that the pacyent in the artyple
of deeth may Denye et renons
the sayth of god & of the chyrch

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et that he beleys not faythfully
et Wyl dy as oon faythful cry-
styn man. The qwyche thys the
fals dewyl may not owercū et
caus hym to n to dyspayr as yt
ys sayd. He essays to dyspayr
the pacient by oon othyr may-
ner. Et that the Wnder put ys
mynd et thoght of the thyngys
that ar salutayr for hys saowl
He cūmpe to hym et presentys
befor hym et brynge to hys
mynd al hys negoceys and oc-
cupacyons temporels that the
pacient as had in thys World
et specyaly them that most he
as lowyt and gweyr he as had
most affeccyō. Ther to that by
regret that the pacient may
have to leyff they thyngys
temporels gweyr he as had so
mooch felycyte he may troubyl
hys Wnderstondyng and caus
hym leyff the thynlyng of hys
saowl. Et thys is Weyl to not
that thys temptacyon princy-
paly cumpe to them qwyche as
gret ryches / and possessyons
qwyche as fayr Wyffys / et fayr
lygnage et al Worldly gooddis
in the qwyche them beyng in
helt as had moze of pleyfane et
of occupacyon et solpacynd tha

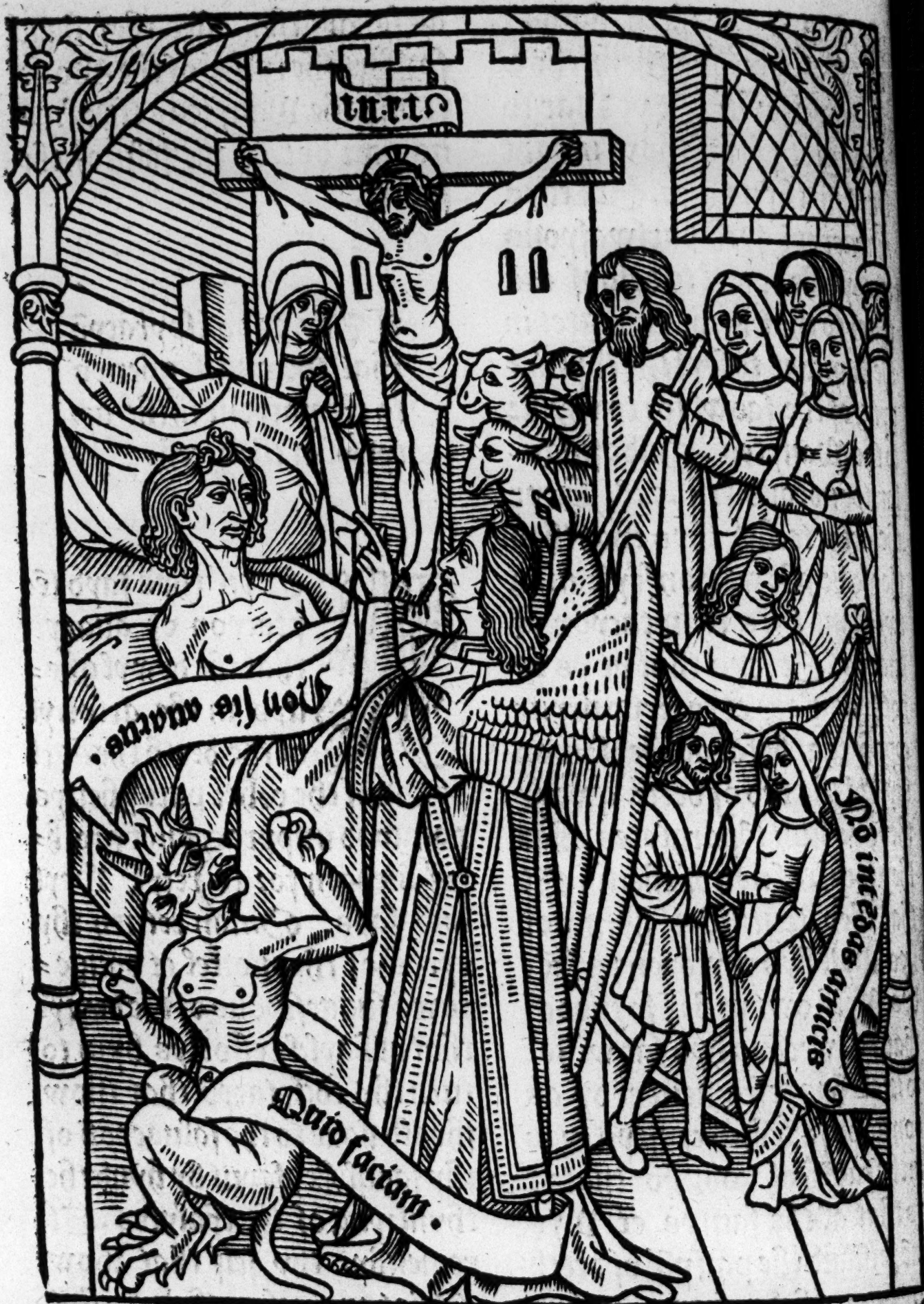
in the seruyce of god no to the
salut of theyr saowl. Et for
that at howr of theyr Deth
that al thys shoold be forget et
left / the dewyl of hel cūmpe to
them et puttys in theyr mynd
et says to the pacient. Own-
happy man that thou art at
thys howr thou may Wnder-
stond that theyr ys in the gret
Unhappynes / qwe so sowdaly
thow moost leyf al et of so gret
Worldly goodyes that thou
has had in so mooch thou as
acqwyryd Wyth gret payn et
at the hour that thou shoold ha-
ue yt et leyf at thy eyf thou ley-
fys them. Thy Wyf also thy
fayr chyldryn qwyche thou as
so mooch lowyt thou leyffys
them in prowpyd et they Wayt
not qwat they shal Do after
that thou art goon. Thy fayr
dwellynge placys thy fayr how-
ys thy fayr byggynge hows shal
hald them after the. Thy gret
myrchandys so mooch in the se-
as in erth qwo shalbe theyr
condyt thou leyffys al at the
howr that thou shoold have
ioy et honour et to do weyl here
as thy Wyf et thy zong chyldryn
that thou leyffys dysconfortyt

Such dyd do them honour
that shal dowrong them thow
dyes owersown. Et yt War to
the oō gret ppyt if thow myght
lyue sum thyng moz. Et i thys
mayner et i sych parswaspone
tempp^s the dewyl to desayf mā
thayr to that he haue regret in
the Worlde et to leys the thynl^z =
gynng of the saowl for to thynl^z
to the Warytes. Vnde singu-
lariter notandū est. .i. c. Heyr
the actor techy^s thys that they
shoold do abowt oon sepl^z man
twechant thys temptacyon of
anarys. Et says that yt ys to
not syngulary et to lrepp pryn-
cypaly that befor oon sepl^z man
beyng i the bed of deeth qwayr
theyr ys sum tēporalytes that
they speyl^z of non of them. Et
that they remenbyr hym not
hys Wyff hys chyldryn ys frē-
dys Wyth owr yt be i so mooch
that yt twechys hys saowl for
to mal^z hys testament et dy as
oon good saythful crystyn man
in the sayth of god. for that yt
ys that al the santys et Wye
mē feilland the passyōs of deeth
lay in oon bed. of awes as dyd
holy sant martyn oz on strow

as sayant that elles they haue
forghet the ryche of the Worlde
et also the Warytes i thynl^z ys
no moz bot of the salut of the
saowl.

The good ispyracyō
that the angel gheys
to the pacyent in the ar-
tyl^z of the deeth.

Theyn^s thys sayd tē-
ptacyon of anarys
that the dewyl ghe-
ys in the artyl^z
of the deeth the angel
of god of the other part gheys
oon good inspyracyon et sayth-
ful medcyn for to resyst Weyl
and says. O man return thy
eyrys of the mortel et dange-
rows suggestyons of the dewyl
that al haplily efforces hym to
turn thy cogytacyō that thow
shoold haue to the saluacyon of
thy saoul Lysput by hynd the
thynl^z yng of the tēpalytes. Et
remenbyr thy self that thow
art bot awes of as thou art cūpt
et that thow shal retorn i awes.



Ouer remēbyr the that qwen
thow cō i this World thow had

not et that thow Was boorn
malzpt et so most thow retorn

also v
cyon
fayr t
none
fays c
qwy
felycy
posess
aueri
potef
that
fyrst
may
Say
quis
trem
tres
nō p
Say
cūm
et a
mot
hys
Wa
ye
fwe
pyl
lor
Do
ro
an
pr

Also Wyth thys for the salua-
cyon of the saowl yt ys neces-
sary that Wylfully thow re-
nounce al temporal tye / thus as
says our lord iesu cryst to the
quych adberys and taylorys in
felicyte and toy in the worldly
possessionys. *Nisi quis renunciet
auerit omnibus q̄ possidet non
potest meus esse discipulus.* Et
that yff oon man renounce not
first to al hys possessionys he
may not by my Dysypyl.
Says our that our lord. *Si
quis venit ad me et non obit pa-
trem et matrem et fratrem fra-
tres et sorores et animā suam
nō potest meus esse discipulus.*
Says our saluypour yf ony
cūmpe to me and has not for-
get as he hatrent ys father / ys
mother / hys Wyff hys chyldryn
hys brethyr et systers et self
Wayes hys proppr saowl that
ys to say ys proppr Wyl sen-
swel he may not by my dysy-
pyl. Et after thys says our
lord. *Et omnis qui relinquerit
Domum vel fratres vel sorores
aut patrem aut matrem
aut fratrem aut filios aut agros
propter nomen meum centuplū*

*accipiet et vitam eternā possi-
debit.* Et al man that leyffys
hys hows ys brether / hys sy-
stres / or ys father / or ys mo-
ther / ys Wyff or ys chyldryn
or ys seylde for my nam says
our lord he shal resayf oon hon-
dred tymys the dowbyle et shal
posse the lyff ewyrtland.
Et thus admonysys the angel
the pacient to taylor powyte
Wylfully et to hant al world
lynys. Et yt ys that he techys
them not that they hant theyr
father or mother or ys chyldyr
of ewyl hatrent procedent of
wodnes of hart bot of oon ha-
trent leyffand them. That ys
to say that We shoold leyf & for-
get them as oon thyng that he
hat. Says after the actur.
Memento etiam. et cetera.
Heyr techys the angel the pa-
cient by symplytud et says to
hym. Wyfreynd remenbyr the
of the Wyful powerte that our
lard had in he cors for the that
Wylfully leyffyt ys most belo-
wyt mother et hys Dysypuls
that so mooch he lowyt. Con-
syder also that so may nay say
ge men et holy men in thys dys-

prysyng of tēporalytye as fol-
lowyth our lord Wyllyng to
heyr thys sayr Word. Venite
benedicti patris mei possidete
regnū quod paratum est vobis
ab initio mundi. Cum my bles-
syd frendys bleshyt of my fa-
ther et posses the reawm that
ys grathyt to yow befor the be-
gynnyng of the World. for
that says the angel to the pa-
cyent. My frend in pient thys
that I have sayd to the in thy
thoght et put a Way al thyng
that as transytorye from the
as benym et towyn the hooly
to bylful pouerty. for so thou
may possedyd the rewm of paras-
dys. Beati pauperes spiritu
quoniam ipsoru est regnū celo-
rum. Blyshyt at the powers
of sperryt qwysh has Wylfully
powerie for the rewm of heuyn
is ghewyn to them. Et so says
the angel. My frend put al thy
byl of al thy thoght to the byl

of god i good sayr the hop qwysh
shal gheue the ewyrlastant ty-
ches. ¶ Nota quando infir-
mus. et cetera. ¶ Heyr teachit
the actor of thys booke the pa-
cyent Dreybant the Deeth and
says. Dabent the seyl: Wnder-
stonde hym tempyt by Wre-
thydnes or louf of thyngys of
the erth he shoold cōsyder spyt
that the loue deptyt this qwysh
concludys to the loue of god
the qwysh spelys sant gregore
that says. Tanto quis a super-
no amore disiungit quanto hic
inferius in creaturis detrahit.
Of so mooch moze ys ony beyr
thys Ward in the creature of
thys World as moze lowe he
departyt of the sowerayn loue
of god. Segūdy he shoold cō-
syder how mych bylful powerie
te ys pssytabyt qwysh bleshyt
et ledys the man in heuyn as
says our lord. Beati pauperes
spiritu. et cetera.

The.iiij. temptacy
on that the dewyl tem

pys mā in the artylryl
of deeth ys impacys





He . iiii . mayner
that the dewyl tem
pys the man in the
artil:yl of the deeth
ys of ipacyens that
malys mā to murmur ageyns
god. Et says specyaly that at
the howr that he sufferys most
gret Dolewrs sayand to hym.
O Unhappy how may thou
suffer oon so mych sorow qwich
ys Wnthoyllerabyll qwich thou
as not dysseruyt and yt ys not
alwayes proffytabyll et Wyth
owt profyt. So yt apperys
Weyl that god has left the qwe
thou art in oon so gret dowleur
& afflyccyd he leyffys the Wyth
owt confort. Et qwych ys moz
greuabyll. for thayr ys no mā
that as pacyens of the no of the
Dowleur that thou sufferys
qwych ys ageyns al rayson.
Thou shoold haue gret dyspyt
in thy hart qwen thy Wyf thy
chyldez hoyrys ar they qwych
in theyr thoght despyr et has
tye thy Deeth Wyth al theyr
Wyl pryncypally for to haue al
thy succession thoght yt be that
Wyth theyr mowth and theyr
eyn they weyp they shaw them

sorowful the qwych they ar not
And theyr ys non of thys that
lowys That they shaw to the
qwych after the Departynge of
thy saowl Wold for al thy good
dys that thou as lest the leys
thy body Deeth oonly for the
spay of oon day qweyr of thou
shoold by mych sorowful and
murmur in thy hart that they
saylze the that sych gret sorow
haldeys the Wyth owte ony con
fort. By sych mayner tempys
the Dewyl to dyspaynt the pacy
ent by impacyens qwych ys as
geyns charyte by the qwych.
We ar holdyn to lowe god abo
ue al thyngys. Et for the lowe
of hym paciently suffyr thoo
al aduersytes.

Nota q moriturus.

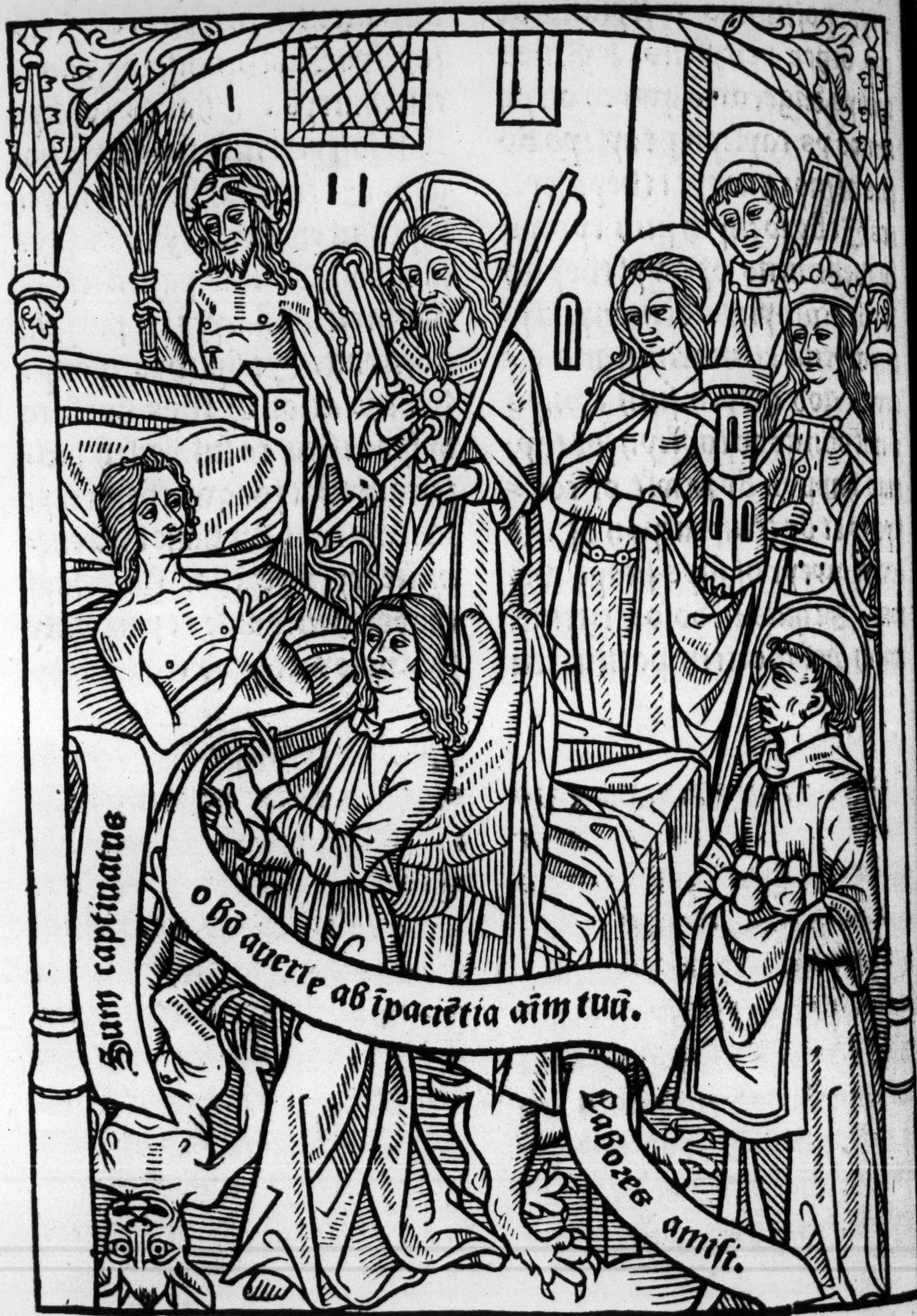
Her puttye the actor
of thys booke oon no
tabyl for to tech We
for to dyspos We to the deeth
thar to that We by not dys
uyt by impacys & murmyryng
ageyns god. Sayant that by
impacys thayr cūmys not so
off to the qwych luyys by long

tym & eyld qwyth ys a naturel
Deeth as to them qwyth Deys
by accyidental Deeth as of fy=
wrys postumys pestylans or
ony other pestylens seylnes
that ys dāgerows qwyth ofstyn
tymys ys taylryn & taylrys by
fors ar mor grewt i theyr seylz
nes. Et by so mych sum tymys
by wehemens of ewyl they go
wydet cūmpnyes demonpactys
impacys et murmurans a=
geyns god qwyth sum tymys
ys not oon good toylryn for they
may happyn by fawlt of con=
scyens et by temptacyon of the
dewyl qweyr of says snayt thes
rom. Si quis cū dolore egritu=
dinem vel mortem patitur seu

accepit signum est quod sufficiē
tur deum non diligit. Says sāt
ierom ys ony suffrys dowlour &
impaciently in seylnes or re=
sayssys Deeth indisplaysans et
murmurs. That ys toylryn
that suffyciently he lowys not
god. Et for that he deys not in
faythful charyte. for as says
sant pol. Caritas paciens est/be
nigna est. Charyte ys pacient
& benyng. Et by thys mony=
sys the actor of thys boolz to
dyspos them to ful heelth pro=
testant that for qwath sū ewyr
fantasy that We haue by behe=
ment seylnes that We resayf
the deeth in thanlz et paciently
for the lowe of god.

The inspyracyon
good monysyng that

the good angels ghe-
uys ageyns ipacys.



fal i
the l
ryte
to le
he m
ghe
tra
put
imp
wyl
dee
rys
fal
ene
loft
cye
tho
mu
say
mu
wy
E
fre
fū
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ga
se



f contrary of this
that the Dewyl of
hel perswadis and
says to the pacyet
for to caus hym to
fal in impacyns et to go from
thelowf of god by sawlt of cha-
ryte. Et finaly for to caus hym
to leys al the goodys that ewyr
he may haue doyn. The angel
gheups hi oon techyn of the con-
trary et says to hym. O man
put away thy cowrayge from
impacyns by the qwyche the de-
wyl wyth al ys damnabyl and
deethful castygacyons et Desy-
rys no other thyng bot the tyn-
sal of thy saowl. for by impac-
yns et murmurs the saowl ys
lost so as yt ys possessyt by pa-
cyns. Wytnes of sant gregoyr
that says. Regnū celoz nullus
murmurans accipit. Newyr
says sāt gregoyr that he qwyche
murmurs ageyns god shal ne-
wyr cū to the reawm of hewyn
Et for that says the angel my
frend ennoy the not of thenoy-
sūne of thy seylnes the qwyche
yf thou cōspydrys yt weyl thou
shal synd smal & lyght in the re-
ga:d of thy synnyng. Ower thys
seylnes that god has sed befor

thy Deeth yt may be to the oon
purgatoyr so that thou suffyr
yt paciently. Et thou shoold
thanlz god gretumly. for we
shoold not oonly thanlz hym of
the thigys that he gheups we
to owr cōsolacyon bot sych lylz
of the thyngys that he gheups
we to owr affeccyon. for as
that says sant gregoyr. Miseri-
corditer deus temporalē adhi-
bet seueritatē ne eternā inferat
vlcionē. God for hys meyrty
send we afflyccyon temporels
that for owr demeritys he send
we not & infer to we Dengens
Sant austyen says also. Dñe
hic Bre / hic seca / Et in eternum
michi parcas. Byrn me in thys
Wold / heyr / cleyf me / et lylz me
at thy Wyl thar to that ewyrlif-
tādly thou forghete me / for so
mych trybulacyōs i this Wold
they ar not to be refusyd. for
as sayz sāt austyen. Mala q̄ nos
hic pugnunt ad Deum nostre
compellant. The ewylls et af-
flyctyōns that punyshys we
in thys Wold they compel and
strangys we to towrn ayens
to god. Ower thys the angel
says / the salut of the saowl ys
not apprewyt at the passyon of

the Wyll of the flesh bot eyther
ewyrlest and damnacyon as the
qwyche says sant augustyn. Si
gnum manifeste damnacionis
est beneplacita assequiet a mun
do diligi. The syng of oppyn dā
nacyon that ys to fulfyl al ys
Wyl to belowyt of the World
mor says sant augustyn. Mirū
est quod omnibus in eternum
damnandis omnes lapides nō
surgunt in solacium. Sed ma
gis mirum est quod omnibus
in eternum saluandis omnes la
pides non surgūt in periculum.
Thys says sant austyn I mer
weyl that al the stonys of the
World that they rys not ageis
them that shoold be Damnyt
ewyrlest andly for to gheue thē
sowlas & ioy. Bot 3yt yt ys mor
gret merweyl that the sayd sto
nys rysys not ageis thoy that
ewyrlest andly shoold besawyt
for to gheue them tormēt. for
that says the angel to the pacy
ent. My freynd put away from
the impacys as Wenymows
pestylens & taylor pacys qwyche
ys oon sowyr bucler et a fayth
ful sheeld by the qwyche thow
may seght & overcū al the ene
mys of the saowl in beholdant

iesu cryst and hys holy santys
qwyche as beyng pacient Wnto
the deyth.

Notat cum infirmus sentit. &c.
Cheyr the actor gheys oon
techyng to the pacient tempt
of ipaciēs sayāt that al Wayes
that the pacyēt felys hī tēpt in
this cas We shoold asydyr how
mych ipaciēs ys noyabil qwyche
in qwyetys manet turnys hym
from the lowe of god may not
rest in hym as yt ys Wrytyn.
Super quem requiescit spiritus
meus nisi super quietem & humi
le corde. Aboue the qwyche says
owr lord shal repos my spyrīt
bot aboue the pacient payssibil
& meyl of hart. Segundly con
syder that pacys sowerantly
neydful as that by syndry acto
rytes ys prewyt. fyrst by sant
pol sayant. Paciencia vobis ne
cessaria est. Owr lord also ap
prewys that says. Nonne opor
tuit cristum pati / & ita intrare
in gloriā. God the father as hys
byhowyt he not that iesu cryst
suffert paciently the deeth & in
thys manayr entyr in ioy. Sant
gregoyr says also. Nunq̄ ser
uari concordia nisi per pacien
tiam valet. Concord and paye

may newyr be lrepyt With owr
pacpens. Segundly pacpēs ys
proffytabyt for the conseruacy-
on of the saowl qweyr of says
owr lord. In paciencia Vestra
possidebitis animas Vestras.
Et in zowr pacpens ze shal pos-
ses powr soowliys. Sant gre-
goire says also. Maioris meri-
ti est aduersa tollerare q̄ bonis
operibus insudare. yt ys oon
thyng of mor greyt meryt to
suffer and beyr pacpently in ad-
uersytes than to trawayt thy
body in swet doyng other good
Werkiys. Says owez that sant
gregoyr. Sine ferro martires

esse possumus / si pacienciam in
animo Veraciter seruamus.
Wyth owr prn We may be mar-
tyrs et also Wyth owr bodyly
tormēs owtwart / says sant gre-
goyr We may be martyrs yf
faythfully We lrepp pacpens in
owr hartys. Salomon says.
Melior est paciens viro forti et
qui dominabitur animo suo ex-
pugnatore Urbium. Mor good
lyar yt ys to oon pacpēt mā thā
to a man of bodyly fors. Et he
qwyth as myght to overcum a
boue hys cowrage that he be
not ful of yre mor thā he qwich
ys oon expugnator of cytes.

The. S. tēptacyon that
the dewyl ghewys to the

pacient in the artycul of
the deeth of wayngloze



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Wen the dewyl
seys that he cā
not caus the mā
to rends the fa
yth or to tyft hi
to dysplaysans auarys or to im
pacyens & he cūmpe by oono =
ther dyspauing by oon mayner
of flechyng for to caus hym to
entyr in dayngloyr & presump
cyon of hym self & of hys deyds
O woorthy crystyn man that
thow art consydyr how weyl
thow as beyn cōstant and ferm
in the fayth / stark anens god /
charytabyll and pacyēt in al thy
deyds. And how maynay
werky meritabyll & woorthy
of lowynges thow as doyn
weyl thow shoold haue in the
oon gret ioy & gloryffy the. for
thow art not a' other mē quych
as doyn ewyl synys innomy
rabyll / alwayes for oon oonly
wepyng et lamentacyon that
they haue had to god they haue
beyn sawpt the quych good
spyr shoold be doyn to the thā
to them. for thow as ewyl le
fyrt Wertusly and in good wer
lys et as resystyt to Wycys et
temptacyon so as oon woorthy

lmyght Duhez for thow shoold
prys thy self and ashe at god a
seyge of gloyr excellent be for
al other for of ryght he may
not Denyet to the be so mooch
Dayly thow as manly weyr =
ryt for the fayth of god. Et
thys maynayr instantly The
fals enemy essays to dyspayf
man by pryd spyrytwel and by
errogans of hym self gloryfy =
ant in hys proppr deyds.

Pro quo notandum est

Heyr gheue the ac
tor oon notabyll and
says that for syndry
causys pryd & wayngloyr ys to
shew. fyrst for so mooch that
by thys mā ys mayd lyl to the
dewyl. for by pryd so mooch
oonly was oon angel mayd
oon dewyl. Segundly by so
mych that wayngloyr ys oon
maynar of blasphemynge for
thys that he ghetys to hym self
the honowr the quich he shoold
gheue to god. Thrydly for so
mooch that yt doys / Dā man
for as says sant Gregoyr. Re =
miniscēdo quis boni quid gessit

dum se apud se erigit apud acto
rem humilitatis cadet. Qwen
ony inhys pards glorys hyin
self et alefys hyin by ony good
that he has doyn he fallys ⁊ de-
prymys anens god qwyth ys
actor of humplyte. Sāt austyē
sayes. Homo si se iustificauerit
et de iusticia sua psumpserit cas-
dit. So be yt that man sayes
hyin self iust ⁊ presumpys of hys
iustifycatyon he fallys in Dam-
nacyon.

Remeyd et good
inspyratyō ageyns
the forsayd tempta-
cyon.



H Or ttheyr to that the the artypl of the deeth that he
 payent lawbours in may resyst to the lattar tempta

cyon qwyth ys of Wayn gloyr
the āgel gheuyt hym oon good
techyn and certayn inspyracō
for to resyst say t. O Wrechyt
pouwer synnez qwayt for a thow
pryd & gheuyt the cōstans that
thow has in hop fayth/pacys
and resystens/ageyns auarys/
qwayt of oonly the gloyr ap-
partenys to god yt ys so for of
the thayr ys no thyng of good
of Weyl of Worthynes/et of me-
ryt as says our lord. Sine me
nihil potestis facere. Wyth out
me ze may do no thyng. Ower
that yt ys Wrytyn in other play-
cys. Non tibi aroges. Ehenie
thow the not of arrogans. Nō
te iactas. Glorysye thow not
Nō te insolenter extollas.
Alyst thow the not insolēty by
pryd. Nichil de te presumas.
Presum no thyng of thy self.
Nichil boni tibi tribuas. Ehenie
no thyng of the good to the.
for says the angel. O freynd
thow as no caus to exalt the.
Bot mor eyther to meylz the
thayr to that thow be exaltyt.
By thys that says our lord.
Qui se exaltat humiliabitur.
Qwyth he that exaltys hym

self shalbe meylzt. By thys
that says our lord. Nisi effici-
mini sicut paruulus iste non in-
trabitis in regnum celorum.
Says our lord to hys dyscyp-
lys shawant oon innocēt chyld
yf ze malz zow not also meylz
as thys chyld ze shal not enter
in the reawm of heuyn. Et for
so mych We shoold meylz We
Weyl for thys that god as says
Qui se exaltat humiliabitur.
He that humyls hym self shal
be exaltyt. Et sāt austyn says
Si te humilias deus descendit
ad te. Si te exaltas deus recedat
a te. yff thow meylzys the god
shal dyscend toward the. Et yf
thow exaltys the by wayn gloyr
god shal Depart from the. Et
for that says the angel to the
pacyent my freynd put away
that cursyt pryd frō thy thoght
qwyth mayd luyse the saynt
of the angels / the fowlest of
the Dewylls Syd cast hym
down frō the hye of the heuyn
onto the depp of hel and qwyth
ys caus of al ewyl. for as says
Saynt Bernard. Initium
omnis peccati et causa totius
perditionis est superbia. The

begynnyng of al syn et caus of
al pardycyon ys pryd. for that
says the angel to the paciēt put
away from the al syn of pryd
pryncypally and wyth owr la-
bour oz traweyl thou shal o-
uercūm et corromp al other.

¶ Unde singulariter notādum
est. ¶ Heyr puttys the actor of
this presant booke oon synal no-
tabyl twechant the last inspyra-
cyon sayāt that yt ys necessaryr
to not that qwen ony pacient
labowrys to Deeth ys he felys
hym tempyt of Wayn gloyr et
pryd he shoold fyrst thynlz in
hym self that pryd dyspleys so
mooch to god that he occasyon
he sendys et byndys in damna-
cyon ewyrlstand. The moost
nobl of al the creaturys thys
was Lucyfer & al ys cōpany for
that al creatur Understonde
not qwhether they be Worthy of
the hatrēt of god oz of the love
of god We shoold mych meylz
We in taylryn exāpyl of saynt
Anthoyn to qwyche the Dewyl
sayd. O anthoni tu me dicisti
cū enim volo te exaltare tu De-
primis/cum te volo Deprimere
tu erigis. O anthoyn thou as

ouercūmpt me qwen I wold
exalt the by Wayn gloyr thou
meylzt the. Qwen I wold ab-
bayssyt the & put thy hart furth
of contemplacyon thou royes
and lystyt the mozt than besoz.
Segundly the pacient shoold
thynlz that humylyte so mooch
pleys to god that pryncypally
for the occasyon of yt the gloyr
ows Wyergyn mary consawyt
et was exaltyt aboue al the cō-
pany of angels in the gloyr of
paradys.

¶ The ryght proffys
tabyl conclusyon that
makys the actor i the
eynd of thys booke in
the begynnyng of the
latyn. Si moriturus.
et cetera.



HOr to mayke conclusyon
of thys good & salutary

techyng the actor of thys booke
says that at the passioe of deeth

ys the pacient may speke and
as we of rayson he shoold so
of hart et of mouth make & do
good prayes to god the father
maylar prayant hym by hys
holy meyrce and by the vertu
of hys precyous passyon of his
blesst soone iesu cryst he woold
ressayff the i hys graces. After
thys he shoold cal the blesst
wyrgyn mary for ys advocat
enens god. The self wayes also
ys good angel the quych as he
pyt hym et generally al the sant
ys of heyn quych woold pray
god for hym. Et hauand ewyr
the cors & the remebzans of the
passyon of iesu cryst befor hym
& that he lryssyt or that they at
ar cyrconstans maylar hym to
lryssyt sayllad that he may not
speke in the wers quyre yt ys
wrytten. *Disrupisti Domine
vincula mea tibi sacrificabo ho
stiam laudis.* Quych ys to say
i englysh. Lord thou a brolyn
my bandys I shal sacryfy to the
hosty of lowengys et he shoold
say yt by .iij. tymys. for after
last ydore the wers ys of spech
vertu that he that says demor
taly in good contrycyon in the
end of the synnyes of the parsa

they ar forghewyn. Item after
we shoold make hym to say ys
we may the woordys follo
wying that they gheue to saynt
Augustyn. That ys to say / the
pays of our lord redemptur
et sowerayn maylar almyghty
of hewynet eerth iesu cryst the
vertu of hys blesst passyon /
the syng of the holy cors the
most hayl / and cleen integryte
of the wyrgyn mary / the ble
ssyng of the sattyys the lrepyng
of the angels. Et al the inter
cessyons et suffragys of al the
choysyn men of god / and also
the suffragys of our mother
the holy chyrch / most be bet
twyr me et my ennemys sepa
byl and wasepabyl and in thys
howr of my deeth. Amen. Et
shoold the sayd pacient say thre
tymys ys he may or sum good
pson for hym. Ower moze says
the actor in techand to al sayge
parsons to acqwyr in hys lyue
oon faythful et trust freynd to
the quych he as faythful trust
the quych beys wyth hym i the
artplaye of the deeth for to ghe
ue hym trust estane the quych
may cause hym to sayle the

deeth in thankz for synch
oon freynd ys of mych
woorth and prowssy =
tabyl. Et in synch oon
flap the creatur seys
et that they sey that he
as thyr condycyōs abo
ue sayd i his deeth synch
the prapert that sum of
hys frendys doys for
hym We may beleys at
god as doying hym
grace and has resawyt
hym in the gloyr of paradys
to the quych conwoy We the
father soon and the holy gheost
Amen.



Theyr endys the
bookz inculpt the
art of good deyng by
samost not gnywel
Et begynys The
pouert of the Deyd
of god for to dy weyl

The prologwe of the
actor aboue the traycte
of godly Deyd for to dy
weyl shal conteyn. x.
chepturs pryncypals.

Or that no ma
lywant in thys
present tyme no
may vnderstōd
certaly ys he be
i the grace of god & lowe or i the
battent. That ys to say forth
of hys grace in the flap of syn/
as yt ys Wrytten in the eccle-
spastylz in the. x. chept. Nescit
homo vtrum amore aut odio bi-
gnus sit. Also yt ys vnderstōd
dyng that oon man waytys
not the day no the howr of hys
deeth so as yt ys Wrytten in
the seft cheptur. Nescit homo si
nem sciam. Et as to thys cano-
shoold oon man rayssōnabyl be
ordaynyd in mych Deyd of god
and alwayes dōwt the howr of

Deeth incertayn. for sayes the
psalmyst in the psalm oon bon-
deth et. x. The dreyd of god ys
the begynnyng of sappens. Et
shal be Weyl synabyt the saowl
of hym oz of hyr the qwyche
dowtys god. Initium sapientie
timor Domini. for he shal be
blessyt of god of ys Deeth as
that ys Wryttn in the eccle-
spastylz in the fyrst cheptur.
Timentis Deum bene erit in ex-
tremis et in die deffunctionis
sue benedicetur. Et Weritably
the dreyd of god chassys et put-
tys forth the syn of owr saowlis
for he the qwyche shal be Wyth
owt Dreyd of god may not be
iustifyed as yt ys Wryttn in
the ecclespastylz in the fyrst che-
ptur byfor allgys. Timor do-
mini expellit peccatum / nā qui
sine timore est non poterit iustis-
ficari. Et in effec they that dre-
dys god shal not be mysbeleys-
sand no Dysobeyant to hys
Word as yt apperys in the eccle-
spastylz in the segund cheptur.
Qui timent Dominū non erūt
incredibiles verbo illius. Et
for that they shal be blessyt / for
man ys blessyt in thys World
by certayn bydynge et expecta-

cyon of ewyrlstand beaytwd.
Et shal be really by effec in the
gloyr to the qwyche god as gher-
wyn ys grace to haue the dreyd
of hym as yt ys Wryttn in the
ecclesiastylz in the .xxv. cheptur
Beatus est cui donatum est ha-
bere timorem Dei. Oz yt ys so
that thayr ys no thyng qwyche
mo: may a shoold caus and for-
thorpyng the dreyd of god i owr
hartys than to thynk oft of the
paynes of hel ewyrlstand the
qwyche suffrys and shal suffyr
theyr ewyrmor ewyrlstandly
Wyth owr hop of redempcyon
the qwyche ar Deyd of thys
World in Deydly syn. Et for
that al them that ar lywant et
faythful studys in the art et
scyens of good Deyng shoold
oontym the Day at al the les-
oz syndry tymys ys yt be possy-
blyl retowrn to the self by good
medytacyon cōsyderant the syn-
nys that they haue Doyn as
geyns the bonte of god i so gret
nōbyr yt may be they may not
nombyr them oz cannot. Et cō-
syderant that et yt War not the
meyrcy of god incōtynent that
they offencyt god Deydly the
dewyl of hel Wold put them to

deeth et Wold beyr theyr saow
lys to hel / as yt ys Wryttn in
the thryd cheptur of the trewis
and lamentacyons of Iheremy
Misericordie Domini quia non
consumpti sumus. Also shoold
consyder yf they Seyd Wyth
theyr Wryttnyng in oon oonly
Seydly syn not shrywpyng or be
malicows neglyges that they
shoold be Dānyt in ewyrlēstād
paynes of hel Wyth owt ony
hop of redēpcyon / as yt ys Wryt
tnyng in the Canonys of saynt
James in the segund cheptur et
they had lrepyt al theyr lywe
the 2mandymēs of god In the
howr of theyr Deeth et yt be so
that they dy i the ower passyng
2 trasgressyon of the sayd 2mā
dymens by oon oonly Seydly
syn. Qui totā legem seruauerit
offēdat autē i vno fact⁹ est oīm
reus. Jacobi. ij. c. Et Veritably
and We Wyl Wyl be hold this
qwyche ys sayd and yf the saowl
of the creatur qwyche ys Dow
ther and spows of god by grace
ys Delyweryt to the Dewyl et
condamnyt to suffyr ewyr mor
ewyrlēstād paynes of hel for
oon Seydly syn We shoold than
contynualy byd in the Dreyd of

god in Doyeng good Werks
and Dreyd to fal in the sayd
ewyrlēstād paynes. Qwyche
so horrybly and Dreydably et
merweyllys thaye ys not oon
man mortel qwyche can suffyr
ently thynkz Wryt no pronouns
for as Wryttn yt to the coryn
thyens in the segund cheptur en
as not the syght no the eyr ery
not 2 yt ys not dyscendyt in the
hart of ony man by suffysant
Wnderstondyng thys that god
as ordānyt to them the qwyche
he lowys in paradys. Oculis
non vidit nec auris audiuit / nec
in cor hominis ascendit que pre
parauit Deus Diligentibus se.
Et of the contrary yt ys to Wn
derstond that. E seys not / no
eyr erys not / and yt ys not dys
cendyt parfytylly in the hart of
man that god as grathyt by mys
fys to them that Dye in the
flayt of Seedly syn. Et for so
mooch the prophet Esaye says
in hys. xxx. cheptur he merweyl
lyt of the sayd paynes qwen he
sayd to the synners. Qwyche
ys he ettwys pou that may ha
byt Wyth the swellant fyr of
hel and Wyth the ewyrlēstāyng
byrnyngys. As yf he Wold say

no man
gret aff
may d
fyer.
habit
aut qu
sempit
that fo
may d
that d
they n
dyng
Wryt
of shry
trayt
grace
god a
dry p
the p
qwyche
doctr
chry
tyne
to de
thys
ture
com
qwy
ther
2 be
no
au
to

no man may habyt Wyth owr
gret afflyccyon. Wyth of yow
may dwel Wyth the swellyng
fyer. Quis ex vobis poterit
habitare cum igne deuorante/
aut quis habitabit cu ardentib?
sempiternis. Et to thys caus
that fowl & parfyrt dreyed of god
may disced i to the hartys of the
that desyrys to leys Weyl & that
they may haue cler Understod=
dyng of thys qwyth I shal
Wryt heyr after. Et the art
of shyns of good deyng I shal
traytte short by after the smal
grace and Understoddyng that
god as lent me of maynay syn=
dry paynes of hel & a most of al
the paynes of the paynes of the
qwyth the Wryttingys (holy
doctur of our mother the holy
chyrch as determynit et Wryt=
tyn in syndry Volumes et for
to do by ordyr I shal Dwyse
thys present traycte in .x. chep=
turs. The fyrst cheptur shal
conteyn the Dysputacyon the
qwyth I thynk to malz ageyns
them qwyth ys Unfaythful
(beleysse) not that theyr ys hel
no purgatory et the raysons the
auctorytes the qwyth I thynk
to allegge to them.

¶ Dryd
The segund cheptur shal trac=
tye of the fyrst payne of hel sel=
fly of certayn Wellys the qwyth
the saowlls of prydful men et
prydful Woman ar hangyth.

¶ Enwy
The .iii. cheptur shal traycte
of the segund payn of hel that
thys of freysyng Waters the
qwyth the saowlls of enwy=
ows qwyth ar punysht cro=
wellly.

¶ Ire
The .iiii. chept shal traycty
of the trhyd payn of hel that ys
of certayn hoylls et placys of
derlines qweyr they ful of ire
ar petshyt Wyth lnyssys that
ar sharp in syndry mayners.

¶ Sweyrnes
The .v. cheptur shal traycte
of the .v. payn that ys of oon
plays horryfyl Dyrz in the
qwyth ar heddares serpens that
bytys et punyshe the peupyl
that ar sweyr in syndry partys
of theyr body.

¶ Drechydnes
The .vi. cheptur shal traycte
of the .vi. payn of hel that ys
of gret chaderons ful of Dy=
uers metayls playand & yet so
as the Water aboue thy fyer

in the qwyche al the sawlys of
Wrechyd peupyl for to fyl them
of theyr auarys to theyr gret &
Wrechyd damnacyon

Lychery.

The. vii. cheptur shal traytte
of the . vii. payn of hel that ys
of oongret yl ful of Welkys that
ar deyp et ful of fyer et byrnt =
oon the qwyche castys oon hor =
rybylet stynlant smolz the
qwyche they that ar lychyrows
ar horryblyl turmentyt.

Glottony

The. viii. cheptur shal tra =
itte of the. viii. payn of hel that
ys of oon dala of oon flood ful
et stynlant in the boord qweyr
they that ar ful of glottony ar
fyllyt of inoinberabyl turment
of taydys serpens hedders and
other venunsum bestys of the
sayd flood.

The. ix. cheptur shal traytte
of the . ix. payn contenant syn =
dyr other lypnd. Of paynes of
hel after thys that the docture
of our mother the holy chyrch
as the holy Wrytty of prophe =
tye has spolryn.

The. x. cheptur shal shorly
traytte of sum thyngys neces =
sarys of the paynes of pptyr

Et thys shalbe the traytte at
eynd of thys presat traytte.

The fyrst cheptur
shalbe traytte of the
certayn Dysputacyon
ageyns the fals cry =
stynmen.



wē yt ys to the
fyrst cheptur a
party of thys
psent traytte it
ys to not that

theyr ys maynay fals crystyn
men. Woomē the qwyche says
Wyth theyr mowth oonly that
they beleyf Weyl in god and in
the holy Wrytty the qwyche god
has prondcyd by hym et be hys
holy prophetye. Bot newer the
les / they thynk of the contrary
by effec. Of the qwyche says
sant pol in the pyssyl qwyche ys
Wrytyn to ys dyssypyl tytus
in the fyrst cheptur qwen he
says. They shryue Wyth
mowth that they Wnderstonde
god. Bot they deney by theyr
Weyrlrys. *Confitentur se nosse
deum factis autem negant.* Et
for that they fals theyr saythi
gret peryl & dānacyon of theyr

saowlyse. for what ewyr he
be that wold besawyt yt ys
ghaynant that he beleys & haue
faythful & hoysayth apprewyt
by good werks. Thys the
qwych doys not they that ar
constumyt to say ys they be ioy
of paradys et of paynes of hel
et purgatory. The Wryt says
yt ys oon merweillous thyng.
Syche mayner of pewpyl they
gayn say not symply et hoklyp
the holy Wryt et the fayth ca
tolylz that holdys et affermys
yt. Bot also syche pewpyl cer
tainly ys they be i syche oon steyt
they shalbe damnyt. for the
cristyn fayth shoold be sewe
wyth constāt foris wyth owte
onydowt no heresy. Syche ys
ys theyr com oon angel of he
wyn qwych preshyt oon other
fayth than yt of our salwower
et redemptur iesu chryst We
shoold not beleys it as that says
the apoystyl in the ppyt Wryt
to the hebreys in the fyrst
cheptur. Licet angelus De celo
euangelizet uobis preter quam
euangelizantis uobis anathe
ma sit. Certainly fayth ys the
fyrst ettwys al the Wertus
Wyth owte the qwych the other

ar of no valeur no of no proffyt
ys yt ys qwych malys the mā
son of god be baptyfing so as
says the apoystyl in the ppyt
to galatyens. Omnes filij
dei estis per fidem. No men
may be the son of god bot be
fayth yt aperys i the Dangelyst
sant ioon in the fyrst cheptur.
Dedit eis potestatem filios Dei
fieri his qui credunt in nomine
eius. yt ys the fundatur of the
fayth et of al meryt. Of the
qwych fondemēt says the apoy
styl in the segund cheptur qwen
he says. No mā may put other
fondemēt bot he qwych as put
yt that ys to Wnderstonde the
fayth of iesu chryst. fundamē
tum aliud nemo potest ponere
preter illud quod positū est iesu
cristus id est fides cristi. Et for
that yt ys impossybl to pleye
god wyth owte parfyte fayth as
yt ys Wrytten by the apoystyl
in the ppyt to the hebreys in
the. xi. cheptur. Sine fide impos
sibile est placere deo. for as the
brāchys of the tre dryys & deys
also soon as the root ys deyd.
Self Wayes ys the Werks
of cristyn menet Women ar
deyd et of no effec for to meryt

the ewyrtlest and qwen they ar
partyt of solydyte et of the fer
me cōstans of the sayth of our
redemptur. As to thys caus al
crystyn pewpyl shoold desyr to
lyue and dy in the sayth of the
chyrch. Et shoold beleys hold
ferm by the .xii. artyclz of the
sayth. for he qwyrch mysbele=
yffys in oon artyclz he ys in
Way of Damnacō. for that
no men may besauyt no shalbe
Wyth owr saythful and hoyl
sayth of the .xii. artyclz
qwyrch ar contenyt in thy sayth
that ys in the credo. Thys ape
rys by the Woord of our sawyr
owr et redemptur iesu chryst
in the gospel of sant marc. He
that beleys not he shalbe dā
npt. Qui non crediderit cōdam
nabytur. Or yt ys so in the .v.
artycl of our sayth contenyt
in the credo sant phelpp appoy
stlyays of the redemptur iesu
chryst that he dyscendyt in hel=
lys. Descendit ad iferna tertia
die. He dyd incontynent
qwen the saowl was partyt of
the body. Thought it he so that
the sayd saowl was Wyrth
the diuynpte. Et discōyt i the
lymbe of the fathers qweyr he

dyd abyd from the howr of non
of holy fryday qwyrch was the
howr of the deeth of iesu chryst
Wnto the howr of hys blesst
resurrecyon. Alwayes the dy
wynpte was ewer Wyrth
the saowl i so mooch as he was
in the hellys. Et Wyth the bo
dy qwyrch lay i the sepulchre of
the redemptur. Et yt ys gha
nant to not that besor the pas
sion of iesu chryst there was i
hel. iiii. receptalys et places
the qwyrch al saowlys discōyt
to after the dyuersyte of there
estuat i the qwyrch they dey.
for the qwyrch dey parst
ewyl discōyt qweyr they ar
yt present in hel of Damne
paynes of the qwyrch we shal
speylz heyr after. Et iesu chryst
discōyt not in that hel for he
delyurpt non of that place.
for in hel thair ys no redemp
cyon as says sant gregory in
the .ix. cheptur of hys morales
The meyrcey of god doyt pdon
delyurys netyr them qwyrch ys
iustys as onys cōdamnt i the
paynefyl places of hel. *De
quaq̃ ultra misericordia pen
tis liberat quos semel in locis
penalibus iusticia iudicantis*

Damna
no Wa
cōfyr
of has
Et yt
that t
in hel
hym t
segun
qwyrch
them
lymb
deeth
syn o
the sa
as pa
to sa
of go
sayd
Bot
Tha
Wys
gode
dysc
no T
son
not
tesu
chry
con
spo
dye
W

apperys by the .v. artyclz of
owr fayth that he shoold of no
Wys dowt bot thayr y^e oon hel
ordant by the iustys of god for
to punyssh them that deys i the
stayt of deydy synewyrlestand
Et oon purgatory for to pur
ge owr synny^e for to mayl^e the
layf of the pennans of owr syn
nyes. The qwyche they that de
cedys of thys present Warld in
the stayt of grace may not do
parfytly theyr pennans so that
they ar taylryn Wyth bodyly
deyd. Bot yt ys oon thyng mer
weillows that sum Warldly
peupyl of thys presant Warld
ar so holdyn in the temporel
thyngys. That be so gret cu
pidyte that they desyr the thyng
ys trasptoyr^e that they forzet
the spyrytwel thyngys. Sych
mayner of peupyl the Dewyl
ledy^e the doord^e & the flech that
they Understonde not theyr self
that they beleys not that theyr
ys oon other paradys bot the
playsanset popes of the Warld
that theyr aⁿ no other hel for to
punyssh owr Wel:yt synnyes ly
cherows et Wrechydnes in the
qwyche they leyff in. Thys
qwyche pcedys by fault of fayth

Wyth owt the qwyche as I have
declaryth heyr befor the qwyche
yt ys impossybyl at ewyr they
besawyt. Et in short I shal de
clayr that theyr as oon hel by
the Wrytys et autorytes of
of holy Docture I suppos also
that the Dewyl of hel etlwyse
al the tēptacions of the qwyche
he temppys mā be efforcyd hym
gretumly aboue al thyngys for
tayl^e the eyn of the fayth from
them. By the qwyche he be
leyffys that helys oon plays
ordaynyt by the iustys of god
for to punyssh the ewyl Doare
et transgressurs of the cōmen
dymens of god qwyche ar dam
nyt ewyrlestandly. Et thys
Doys the Dewyl that he may
mor eythly led the saowl be the
blyndnes that he blyndys them
by the Way of deydy synet do
pand synnyth owt dreyd of oon
payn they to qwoin he shawys
not the payn of hel. The qwyche
he beleys not to be he falsys
sowdanyly i the payn the qwyche
he dowtys not. Et to the may
ner of the hang man the qwyche
bandys the eyn of the trayttur
of the qwyche he Wyl smyt of
the heyd. Thoght yt be so that

the sayd traytur Beleyffys that
he shoold not smyt hym so soon
et that he shoold lat hym speel:
mor. In the fygur of thys the
lyng Sedechyas had the eyen
bryssyng by the lyng Nabego:
donosar and Was led in baby-
lon as yt apperys in the. iiii.
Book of the lyngys in the
last cheptur. By the qwyche
ys gheuynto Understonde that
Nabegodonozor that ys the de-
uyl of hel taylrys a Way the
eyen of the lyng Sedechyas.
That ys to say that he blyndys
the powyr and Wrechyd syn-
ner taylrand from hym the
sayth the qwyche he shoold ha-
ue and the Beleyffing of the
paynys of hel. Et ledys hym
synaly in the captuyte Wre-
chyones penabylyte of Babylon
That ys the horrybyl payn con-
fusyon and sorow of hel. Thys
I presuppoe and say that hel ys
and that We shoold not Dowt
for sum rayssons and certayns
causys qwyche I shal say. The
fyrst ys. For ys yt appertenys
to the gloyr and maghysprens
of ontemporel lyng to haue
fayt and greyt passays for the

resydens of hym et of hys pew-
pyl and frendys selfwayes yt
appartenys to hym to haue fos-
lys and prysons for to put and
hold ys mysdoars and others
cotrary ennemys. By mor rayss-
son yt appertenys to the lyng
of gloyr qwyche ys lyng and
lord of gloyr aboue al other
lyngys qwyche ar aboue the
eerth and for to haue oonpal-
lays for them that ar good that
ys the hewyn. Et oon pryson
for the that are wyl the qwyche
ar Wnsaythful and transgres-
surs of the commandymens of
god that ys to Understonde hel
The segund raysson ys for god
owr salwpowr and redemptur
iesu cryst ys so good so iust that
he Wold not in no mayner of
hys leys no thyng i his reawm
and lordshipp be yt in hewyn or
in eerth that War fowl et Dys-
honest and Wnryghtus War
yt ony syn or Selyt qwyche dyd
byd Inpunyshtyt Wnsatyssyt
Et as to this as Job i the. xxiij
chept. God leys thow no thyng
inpunyshtyt / thoght yt be oon
smal thoght bot he punyshtyt.
Deus inultu abire nichil patit

minimum etiam cogitatum .
for yt ys that We se syndry syn-
nars dy Wyth owt penans the
qwych dys i theyr howrdome
and mysdoynge the qwych as
contynuyt in theyr mysdoyn-
ge and lycherys. The others
Dys in Wrechydnes & of thys
they haue not suffer no payny
in thys World. for the qwych
ys neydful to conclud that they
shalbe punysht in oon other
World. Et the placys of the a-
boue sayd punycyon ys hel. Et
as We sey the lawys posyty-
we dyscernys and ordays that
the aboue said synnar for theyr
Demerits shalbe send in ba-
nyshyng perpetuel. Synchwe
the iustys of god Wyl and orda-
nys that they synnars by send
in hel in the qwych they shal
haue paynewyrlestand. Item
et ys the iustys ecclespastylz par-
tye and puttye forth ony syn-
nar qwan they cu to theyr gra-
wyng of the company of fayth-
ful crystyn men beren them
furth of the holy eerth in pro-
phayn placys fowl et fylthful.
Qwheyr for may not than the
iustys of god the qwych ys

Wyth owt comparayson mor
greyt than the iustys ecclespas
stylz part ewyrlestandly sum
saowlke Unworthy of the co-
pany of santtye leyffand them
oon plays fowl et fylthful and
ghetnat them in the banyschyng
Wrechyt of hel. Item al man
Weyl ordaynyt in good raysson
says that god the malzar ys
soweranly sayge. Et the fyrst
et sowerayn good of the qwych
may no man be better. Et ys
yt be so as thow beleystys that
god ys of al malzar and gowern-
nowr of thys World. Thow
shold not beleyf no say that
he be blyndyt and that he seye
not clerly the thyngys qwych
ar mayd in thys World. Et
thow shold not beleyf yt he
saw them bot he Wnderstodys
them parfytly. Et also thow
shold not beleyf that he be so
iust bot that he gheue reward
to good payny to ewyl qweyt
for yt ghanye necessary to
infer that in hel ys the plays
ordaynyt for punyschon of the
sayd ewyl so as paradys ys or-
daynyt for the good and for the
reward of the good pewppl.

Others rayssons and parswa-
ssons may be heyr mayd bot I
leyf them for caus of shortnes.
Et I haue not allegyt the sayd
rayssons bot for them that ar
obstynat insaythful the qwyche
myssnowys les god than the
thyngys insensybyls the qwyche
obey to the malzar and to hys
word thys that Doys not the
sayd Wnsaythful pewpyl. for
the reed se to the playstyr of god
obeyant to the malzar Dyuy-
dyt / yt self and mayd Way to
the chyldryn of ysrael qwyche
passyt Wyth in yt qwyche ap-
perys in Exodi in the .xiiij. che-
ptur. The flood iordayn obey-
ant to god dyd Draw yt abaylz
for to gheue passage to the sayd
chyldryn of ysrael so as yt ap-
perys in Josue i the .iij. cheptur.
The stoonys et hys rochys of
armon inclynyt them to obey
to god for to gheue them pas-
sayge to the sayd chyldryn of
ysrael as qwyche apperys in the
bookz of Numeri in the .xxj. che-
ptur. The rooch obeyant to
god dyd cast abandans of Wa-
ter by two tymys / as yt appe-
rys in the bookz of Numeri in

the .xviij. et .xx. chepturs. Et
the sown obeyant to god the
malzar Dyd Draw Baylzware
on to the orpent / for yt Was .x.
howrs and .x. other howrs
War adiowstyt in the tym of
lyng Ezechias / as yt apperys
in the lyngys i the .xx. cheptur
Et in the tym of Josue the sayd
sown also the moon did obey to
god the create^r et arrestyt theyr
self and Dyd abyd by the spays
of oon Day Wyth owte steryng
of oon plays. What shal
thow say thow myserabyll and
Wrechyd synner Wnsaythful
yf the thyngys insensybyls o-
bey to the Word et to the Wyl
of god the malzer. The qwyche
creatwrys as no Wnderston-
dyng. By moze raysson thow
shood be obeyant to the Word
of god the malzar qwyche says
to the and affermys in syndry
placys et passayges of the holy
catholylz techyng ewangelyl.
That hel ys oon plays orday-
nyt for to punyssh the Wrechyd
synners qwyche Dyis in the
flayt of Seydly syn Wyth owte
shyryng et Worthy pennans.
Thys he says to the fyrst sal-
f ij

wyowr in the gospel Wrytten
be ys ewagelyst sant Mathow
in the .v. cheptur qwen he says.
Lucyrt Dānyt go ze to the sper
of hel ewyrlēstād. Ite maledicti
in ignem eternum. Et moze ex=
pressly he expresse the plays
qwen he says by hys scribe
saynt Luc spelzand of the ewyl
rych in the .vi. cheptur that he
ys Deyd et grawet in hel. Mortuus
est diues et sepultus est in
inferno. By the qwyche aucto=
rytez apperys clerly that hel ys
oon horrybyl plays et of sharp
sorrow. Et for that powyr Wn=
saythful peupyl qwyche as zowr
hart so indurcyt Dreyd ze not &
Dowtys not to fal in the byt=
ter payn of hel. Be ze certayn et
Dowt not that ze sey or ze may
not sey synndry thyngys natu=
rells the qwyche shoold be lylz
to zow Wnsaythful War not
yt that ze haue cowstum to se
them. Et certanly ys oon chyld
War norryshyt in oon caue that
War Dyrly Wyth owr lyght
that he Dyd not se no sown no=
mown to the zearrys et aage of
dyscrecyon and selfwayes that
they sayd to hym that theyr ys

oon cleyr lythnyng sown that
lyghtys al the World. Et also
oon sayr lyght that lyghtys
al the nyght by al the Dard the
nyght and so maynay sterpe
qwyche ar the ornement of the
heyn. Et selfwayes that theyr
ys so maynay sayr creaturys i
thys World et so maynay sayr
edyssyrcys aboue the eerth. Also
Wyth synndry other thyngys
naturells qwyche ar merweyls
lows to beleysff. Et indowtas
bply thys may be to hym Wn=
saythful also as ze thynk the
paynes of hel to zow Wnsayth=
ful. Bot qwen the chyld qwyche
as beyn norryshyt in oon plays
that ys Dyrly et that he cūmpe
aboue the eerth i oon cler plays
and that he seys thys that they
haue spolryn to hym befor he
Wyl merweyl & Wyl Understōd
by experyens thys that he dow
tyt to be saythful. Synchly
qwen ze cum to hel ze beleys et
Understondys the thyng by ex=
perys thys that We haue seyn
by so maynay tymys sayd and
presht of the horrybyl et mer=
weylows paynys of hel. Bot
belas yt shalbe ower lapt. for

that so mooch that We by i this
Worlde lat be not by incredibyl
The payn of the ewyl ryche the
qwyche said to abraam I am toz
mentyt in thys law of syer of
hel yt shoold be to zow suffy-
ciant exampyl of Dreyd. No
merweyl ze not that be be ewyr
lestandly i the syer of hel i payn
and sorow Wyth owte Seyng.
for as says saynt Augustyn in
the. xxi. cheptur of the cyte of
god. That yt ys a merweyl-
lows thyng to leyff in the syer
and to be norryshyt Wyth owte
suffyr sorow and that to leyf et
suffyr payn. Thys that We
may se in thys Worlde by expe-
ryens of the salemandyr the
qwyche leyffys Wyth in the syer
and may not leyf other part.
Et maynay syndry examplys
bot for caus of shortnes I leyf
them al. Et qwo Wyl reyde of
hym and the condycyon of yt et
other Dyuers examplys they
may fynd by experyens the
qwyche We may say ar lesyn-
gys War not that We saw the
cotrary a for owre eyen. Dwher
for than sen yt is so that so may
nay thyngys naturells ar mer-

weyflows and lylzys to be im-
possybyl to them qwyche as not
had experyens. Et alwayes
qwen they haue had experyens
of the sayd paynys of hel or
qwen they gheue sayth to them
that as had experyens.

Syche lylz of necessitye yt is gha-
nat that yt be so of fals crestyn
pewpyl and other Wnfaythful
qwyche beleeffys not thys that
they rehers of the paynys of
hel. for they man that passys
to the sayd plays of hel after
theyr Deeth for to haue impo-
tabyl and inextymabyl expery-
ens of the sayd paynys of hel
or that they gheue sayth to the
that as feld them by experyens
The ewyl ryche aboue sayd of
the qwyche stoz yt ys long to re-
hers has rehersyt ys i the stoz
of saynt Luc in the. xv. cheptur
he had ressaywyt of god in this
Worlde the goodys temporells
& he beant in torment & paynys
of hel lestyt ys eyn i hye towart
the lymbe of the fathers in the
qwyche he saw abraam and the
powyr leppyr man that beggyt
from hym. To the qwyche the
curst ryche ha refusyt the al-

mows Et incōtynent the ewyl
rych as so mych as he myght
cry Wyth hye Wows sayd. fa-
ther abraam pleyssyt the to ha-
ue pytye and meyrty of me and
send me heyr the ladyr heyr to
me that he weyt the eynd of his
fynger in cold Watyr theyr to
that he may lat oon gowt fal
oon my tong. for I am horry-
bly bynt et tormentyt in this
low of fyr. To the qwyche A-
braam answeryt. Soon of per-
dicyon thynkz oon that thou as
had the habōdās of the goodys
in the World and al thy plesans

Woluptys et Desyre. Et the
powyr ladyr has had no thyng
bot tribulacyōs. Et as to thy
caus he has heyr consolacyon
plesans et rest Wyth owr that
he have no thoyl ony other
payn sensybyl. Et thou shalt
ewyr mor in tormens & payns
for thy syn. Et yf the sayd Wm
trewabyt and fals catholyke
Wyl not sewyrlly beleve the said
ewyl rych bot that they Wyl ha-
ue other approbacyons I shal
allyge them & Bryng other Wyt-
nes of the qwyche they shal be
content.



Ereyd i the gos
pel of sant ioon
in the. xij. che=
ptur that the
Saptterday be
for palme soon Day the. vij.

day/befoz hesterday cowntant
the sayd saytterday & hesterday
Wyth other. iij. dayes in put.
That ovr salwpor iesu cryst
com in bethany in the howl of
oon man callt leprows. The
f iij

qwych Was halyt of leppyr et
of mesellery by ovr salwyowr
et redemptur. Et for that he
ys callyt lepreus. Et he gra-
thyt to hym oon souper mary
magdelayn: mary marthe they
war domestyllys & famplyers
of the sayd symon lepreus to
qwych souper cum/maynay io-
wys not of al for the lous of ie-
sus bot for the lowe to sey & eyr
speel: lazarus the brother of the
sayd maryes qwych of the new
Was roysin from deeth to lyue &
Was set at the tabyl the qwych
they prayet hym that he Wold
speel: of the paynyes of hel and
specyaly to declayr them. He
shew besoz al the existens the
syndry placys et paynes of hel
et determynyt the ryght dply-
geutly al the horryfyl speges
et al the abhomynabylls Wre-
chydnes the qwych they that
ar damnyt suffrys i hel. So as
rebarsys sant augustyn in the
book: mayd by hym of the Wo-
dys of ovr lord. Et the segund
cheptur shal Declayr the fyrst
of the sayd paynyes followyng
Et verytabyll sayth et credens
shood be adiourtyt of the pay-
ny to the ewyl ryche aboue sayd

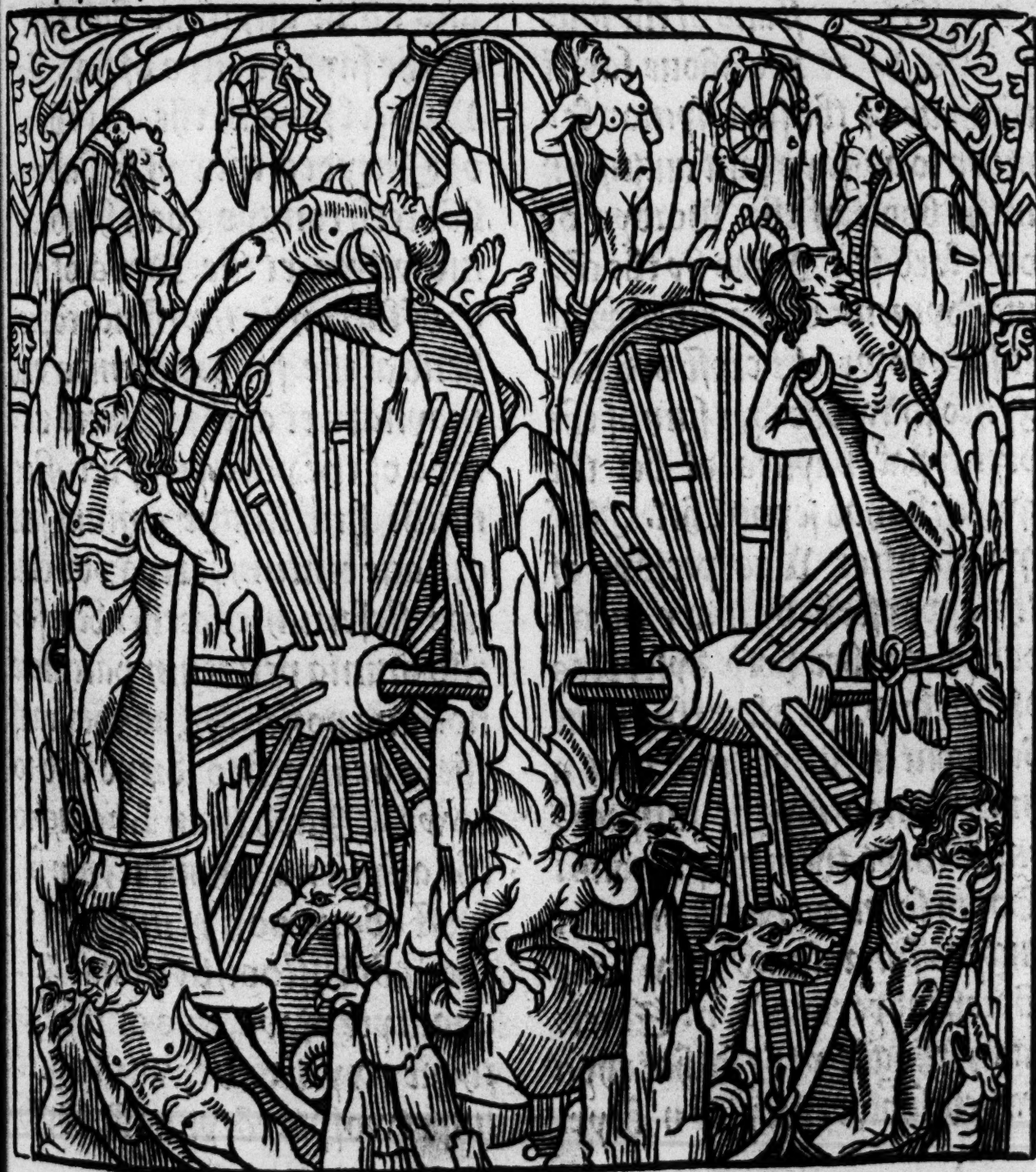
qwych feld them qwen he spak:
to the sayd habraam et as feld
them et shal seyl the ewyr mo:
Et also ewyr mo: We shood
gheue sayth to the sayd laza-
rus qwych by the tym et spays
of. iiii. dayes Was in hel qweyr
he myght se al the paynyes & plas-
cys of hel. Thys that god Wold
haue doying for ovr instructyō
theyr to that We may be mor
certayn of the sayd paynes and
mo: dyllygens to shew them by
good Werllys. Et certanly the
sayd lazarus qwych reherfys
the sayd paynyes of hel i the pre-
ses of ovr redēptur myght not
say bot Weryte. For he spak in
the presēs of hym that Under-
stod al. By the qwych no man
may thayl: caus of ygnorans
bot theyr y^s oon hel i the qwych
ar the damnyt. Et qwo other
Ways holdys oppnyon or be-
leyffys the oposyte shalbe soon
of the dewyl meyt & norysshyng
of the fyre of hel in the qwych
they shal byrn ewyrllestandly
Syth owt ewyr that they haue
cōsolacyon. Et thoght yt be so
that I may allege syndry holy
parsons the qwych ha' seyn the
sayd paynes & as reweylyt the

to sym
scarp
of sant
orhye
iesu cr
to sym
thus
berys
apper
to iose



to syndry as yt apperys of sant
 scarpoth et of the two sonnys
 of sant symeon. Et of syndry
 othyr the qwych dyd roys dyth
 iesu cryst apperyt & shew them
 to syndry i the cyte of ierusalem
 thus as the text of the gospel
 berys wytnes. Et self wayes
 apperyt the self soon of symeon
 to ioseph of aromathy & reueyls

lyt to hym syndry thyngys of
 the sayd paynes of hel. Alwayes
 this quych I haue dzyttyn may
 suffys for the faythful crystyn
 men the qwych shoold haue by
 this that said ys mo: ferm & coo
 stant sayth to belepyff the hor
 ryble paynes of helet of the
 qwych I shal speyl: heyr after.



The segund chep-
tur shal traycte of the
fyrst payn of hel seyng
by lazarus beāt in the
partyes of hel.

Wyd



He holy man la-
zarus at the re-
quest of the asy-
stans of the sou-
per aboue sayd i
the hous of the sayd symon le-
preus so as says sant augustyn
in the boole of the Wordys of
owr lord self Ways by the cō-
mandymens of the redemptur
et salwpor iesu cryst dyd be-
gynto shaw be ordyr sum of the
pryncypal paynes of hel the
qwych he had seyng i hel. Thys
qwych after Was presbyt of
the appoystyle by mary mag-
daleynet other holy dyscyples
of ovr lord. Et after they haue
beyn pnt in Wryt / not that a
mortel man myght sufffycy-
ently Wryt them no pronons.
Bot in so mooch that mynd et
engyn of mankynd may haue
cōprehendyt et holdyn. Et cer-
tanly thoght yt be so that thys
qwych shalbe Wrytten beyr

after be mer Weyllous to theyr
lementabyt to pronōs & dreys-
ful to sey into payntyng or by-
story alwayes no man may
paynt no malz bystory of the
hondreth party of thys qwych
ys in the real crystems. Et to
thys yt ys not neydful to haue
other Wyttnes bot the Wryt-
tyng of the gentylls and pay-
ans. The qwych as had sayth
of the sayd paynes of hel. for
Wyrghyl says in the .vj. boole
of Eneydes that ys he had oon
hōdreth tongys & oon hendreth
mowthys et the Wops of ym-
oz of latton he myth not cōpr-
hend al the syndry forms and
maynars et al the dysuers na-
mys of the paynes of hel. Non
michi sint lingue centum sint
ora que centum ferrea. Vox om-
nes stelerum cōprehendere so-
rās omnia penarum pariter
nomina possū. Et as this caus
theyr ar mych to dreys and to
dowt. Sayd than lazarus to
the assystens I haue seyn in hel
fyrst aboue oon plimbrasyt of
fyer & byrnstoon byrnant / gret
quantyte of weylls of mylls
theyr qwych dyd towyn by gret
impetwosyte cōtynualy Wych

owt ony rest. Et to the partyes
outwart et inwart of the sayd
Weyl War tadys fessynyt of
byrnant yrn to the qwyche they
war hong Wrechydly the sa=
owllys of prydsul peupyl the
qwyche dyd wepp & cry & sorow
et murn blasphemant the nam
of god lynand qwyche mayd
them for to thool sych paynys.
Et neyr the sayd hyl thaye
was oon horrybyl Dewyl na=
myt lamathan captayn of pryde
et lryng aboue al the soonnys
of pryde the qwyche was trans=
formyt i fygur of oon beyst of
merweyllows gretnes. for he
has as yt lylryt moze gret than
al the byllys of the World yt
had the eyen as two byllys byr=
nant the mouth so mooch so
horrybyl as it war lyl that he
myght Worray. x. thousand
men of armys of the qwyche
mouth com furth agret bran=
don of feyr merxtinguabyl the
qwyche cowpryt the sayd Wre=
chyde saowllys qwyche war fes=
synyt to the sayd qweyllys.
The sayd best dyd hold in hys
patys oon gret & merweyllows
stap of feyr byrnyng et wyth

the qwyche he dyd smyt et scourge
the sayd saowllys. Et ewyrych
turnyng that they sayd Weyl=
lysmayd he dyd smyt wyth hys
curst byrnand says aboue the
hys of the qweyll sayd go down
curst prydsul peupyl go down
in the feyr et byrnston byrnant
law zow in the deypnes of da=
nacyon et feyr ewyrlustad. for
thys that the World haue beyn
lestyt i the World by Wanyte of
pryd. What psyttys to zow
now zow greyt / pryde / popys /
clothys of Dysolucyon / powr
goldyn shaynys / powr precy=
ows stoonys / powr long et sus=
perfleu tayllys / by the qwyche
suppleynte ze haue had honowr
& exaltacyon i the World ze haue
not beleysst / no obeyt / honow
ryt / serwynt to god. Et for the
retribucyon and reward ewyr
moze ewyrlustandly ze shalbe
heyr wyth me. Et for yowr
pryd et eleuacyon ze shalbe con=
fundyt i the feyr of ewyrlustad
damnacyon. Et at ewyrych
Word that he sayd he dyd smyt
wyth gret and merweyllows
strollys aboue the sayd saowl=
lys the qwyche blasphemyt the

nam of god et cursyt of thys
that they haue beyn so damnyt
sayand. Be. Be. alas / alas. Cur-
syng and maledyccyō sala boue
Us. Cursyt by the feyt that
as boorn We for ze haue boorn
We by your cursyt ganyng in
Dyssolut placys in the qwysh
Be haue shawpynge your pryde
superfluous & bonbans. Now ze
ar entrypt in thys horrybly dā-
nacyon of the qwysh ze shal ne-
wyr go furth. Cursyt be your
handys qwysh exerceyt yow to
put et graty the iuencyons of
the dewyl of hel pompps / clo-
thyngys dyssolut by your twe-
chyngs ze haue lost the crown
of gloyr and ze ar in thy Weyl-
lys of sper et byrnstoon byrnat
of the qwysh ze shal newyr part
Cursyt be thow hart that be
they ewyl cogytacyōs & thoght
ys dylectacyons thow as pry-
uyst We of the ioye of heuyn.
Now thow art in sorow the
qwysh newyr mo: thow shal be
consolyt of ony gledne. O cur-
syt tong how maynay ewylls
thow as doyng how maynay
fowlysh wordys thow as pro-
noncyt of the et of other / as to

thys caus thow shal cry beyn
oon thousand thousand of
zearys at theyr shal benoon that
shal gheue the consolacyon bot
payn trybulacyon et affleccyon
Cursyt be ze eyn qwysh nywyr
oon drop of Wather dyd Weyr
for your synnyes. Now Weyr
befor the Dewylls Wrechyt
damnyt et qwen ze haue Weyr
pyt by oon tow sand tow sand
of zearys et than ze shal be to
begyn. Et ze shal fynd no man
to cōfort zow no to gheue yow
consolacyon. O cursyt bylls
fal aboue We et cower We and
oppres We to no thyng in thys
fyre of ewyrlustand damnacyn
Syth et syth lylz lamentacyōs
malys the sayd dānt saowl-
lys of prydful peupyl the qwysh
as beyn indyscord. Wyth awl
pays. As to thys caus theyr
stintuelly mo wpmēt the qwysh
ys newyr ful of honneur bot
thys as yt ys Wrytten in the
gret decret in the .lxxxiij. dy-
styncon. Man alestyt by pryde
shal fal on the day of iugement
in the punysshon of the dewyl of
hel. Et eleuatus in superbiā
in iudiciū cadet diaboli. Thys

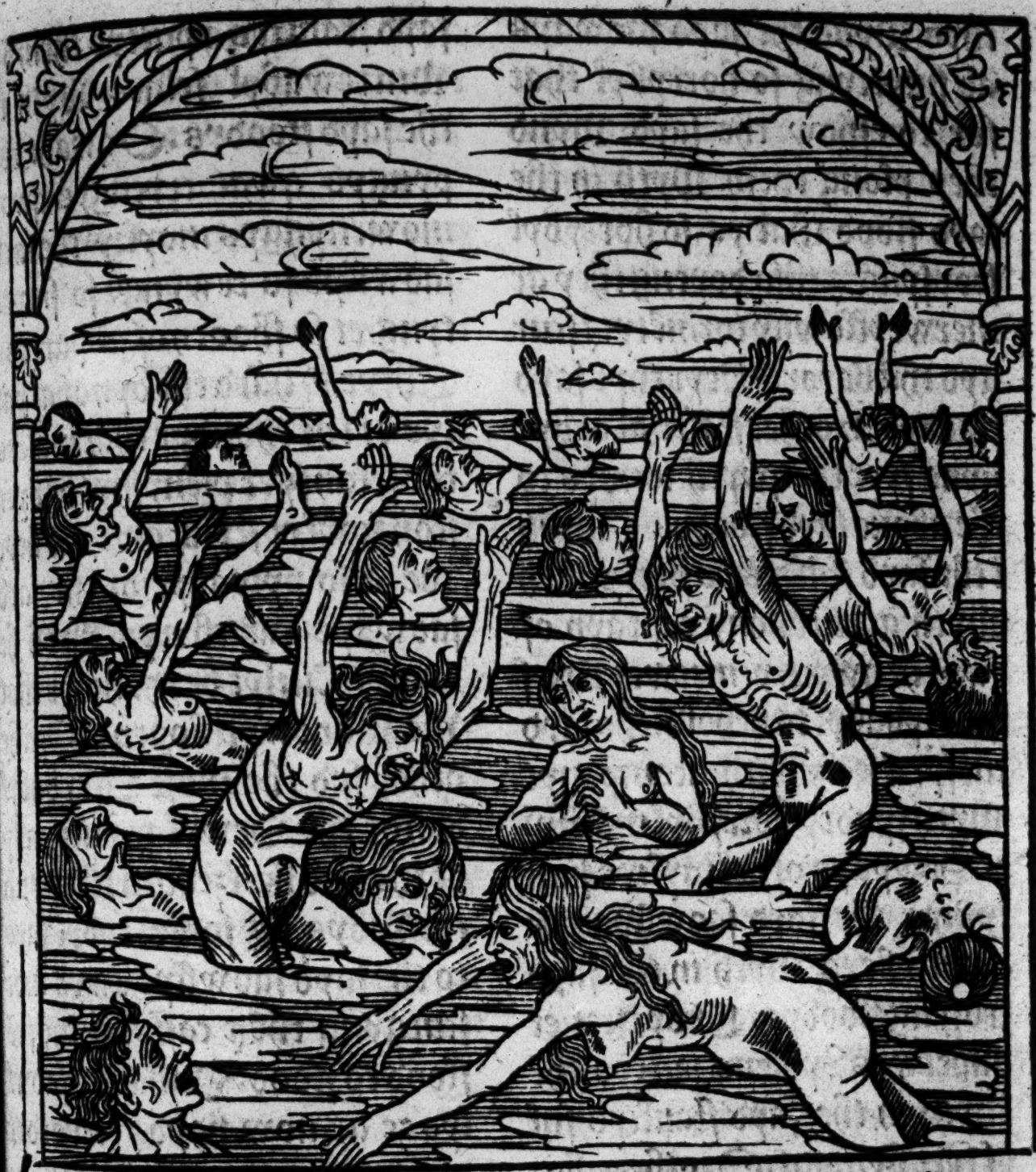
as yt apperys of the saowllys
damnyd aboue sayd the qwyche
at ryghtowysly said be punishyd
in the Weellys of hel. for the
pwyful pewppl ys lylz to the
weyl of the qwyche the party by
weeth turnys et montys in hys
sum tym in law placys in hys
stap bot synaly beyt in thys
woold or in oon other yt fallys
in law. for he most meylz hym
in thys woold by Wnderston=
nyng of hys fragyltye & leyffad
the pompps dyssolus to the
wyche they ar melzt cofusant
to the sayd weyllys & paynes
of hel of the qwyche may be Wn
derstodt the say of the prophet
in the psalm. lxxvi. qwe he says
Dor tonitruui tui in rota. Et
Werytably thys ys oon dredda
pl thondyr of the iustys of god
wenyt ghanys that the saowl
ys of the cursyt prydful pew=
pl ar so tormentyt in the weel
ys et paynys of hel. Off thyr
weyllys says not oonly the bo
Wryt bot Wyth that the
Wrytys of the poettyes/getyle
payens. Ouide in hys. iiii.
book of methamorphose says
that yryon ys tormentyt in oon

Weel Wrechydyly Wp showt ony
cessyng. Voluntur yryon et se=
quiturq; fugitq;. Et Wirgil in
ys. vi. book of eneydes sayand
of the sayd paynys of hel says
that the saowllys Damnyd ar
bound to the bemys of the weel
lys to the qwyche they ar hanpt
Radisq; rotarum districti pen
dent. Et for that al men et wo
men qwyche as the dreyd of god
befor theyr evn they may beyt
say by oppyn attestacyons et ap
probacyons that ys by the re=
welacyons of the lazarus. Et
by auctoryte of the Wryt not
oonly of the psalmyst bot Wyth
thys the poettyes qwyche as the
prophetye the ologys of pay
ens as that says Ioon gerson
in the book of hys Theologye
mystylz that the sayd weyllys
et Wrechydy paynys of hel of the
sayd Wrechydy pewppl ar mych
to shew. Et that ewyr ych oon
book meylz hym self et leyff
theyr pompps and Wanytez of
thi Wrechydy Ward Wyth greyt
meylnes taylor exapyl of the
gloryow sat of hewynz brow
the qwyche We may ewayd the
paynys of hel. Et We book

not trust in riches myght no
Dygnyte tēporel that we may
haue. for god qwyth vs ryght
iust & qwyth as mayd the gret
& the smal sparys no man be he
newer so myghtful. Bot of
so mych mor that the. Darnyt
as beyn mor gret lordys et as
had mor gret dygnyte i so mych
he shalbe mor sharply darnyt
as yt ys Wrytyn in the boolz
of sappare in the. vi. cheptur.
How horrybly hard et sharp in
gemēt shalbe mayd apōn them
that as presydens Dygnytes et
lordshyppe above others and
that the myghtful shal suffer
gret horrybly torment after the
myght that they haue had. for
mor gret paynet mor sharp tor
ment shalbe. Delueryt to the
most myghty ful. *Judiciū dātis
finitū in hys qui presunt fieri
potentes autem. &c.*

The thryd cheptur of
this present traytte shal
traytte of the segōd payn
of hel.

Endy



He holy man lara
 rus after this that
 he had reherst the
 payne above said
 did say of the segund
 payn that he had seyn swffyr &
 thool other sawliys Dānyt et
 sayand I haue seyn certāly floo
 dys in hel in the qwyche the cur

syt entwows men et Woman
 qwyche partys of this world ar
 deppyt sum to the nawel and
 other to the orstars. Et aboue
 the the qwyche floodys rynnēs
 oon Wynd so sharpe so coold so
 cheprādys so dyolet that theyr ys
 no mā that may exspreyn yt. of
 t. ii

thys Wynd the sayd saowlls
ar smytting so horrybly that
for to eshow the sayd Wynd
they ploug them Wyth in the
sayd flood that ys so horrybly
frosyng. & this doyng they ar
merweyllowly tormentyt & scur
gyd tha be for. Neyr thyr sayd
floodys ar other stälz al of byr
nyng fyer the qwysh ionnyes to
the aboue sayd floodys & Wyth
i the sayd stälz ys beelzebuth
Wyth gret cōpany captayn of
ewp the qwysh y merweyllow
ly dreydabyll to behold. the sayd
curst Beelzebuth accompanyt
Wyth syndry horrybly mōstys
et Dewylls of hel taylrys sam
tymys the sayd saowlls the
qwysh beys Wyth in the sayd
frosyng floodys. Et by gret et
impetuous dyolens puttys the
Wyth in the sayd stälzys ful
of fyer byrnant. Or others hor
rybly et detestabyls Dewyl
lys smyttes them et tormentys
them so horrybly and pytewly
that theyr ys no tong that can
expyrme no Wndestond com
prehēd no hart thynk. Others
dewylls Wyth gret crulrys of
yrn the qwysh Drawys sum of
the sayd saowlls owte of the

sayd stälzys & puttys them by
Wntrewabyll felnes Wyth in
the sayd floodys. O qwaht we
pyngys qwat cryngys qwat
mowmyngys maylry the sayd
saowlls so rewynyng / so smyt
tyng / et so shoorn of al partys.
Theyr y hard the dyn of al par
tys of the thondyr that makys
the felon fyer plentyshyt of byrn
ston fowl et styntant. So heyr
We also pyteabyll of the sayd
saowlls qwysh crys Wyth be
Woy. Cursyt be the howr that
We War ewyr boorn. Of the
other syd the most Dreydabyll
dyn of the Dewyl pryncypally
of the said Beelzebuth the qwysh
the Woye ys so horrybly saye
to the sayd saowlls ewyr mor
scurgyng the & castyng the fro
flood to flood. Unhappy saowl
lys ze ar now payd & rewardyt
of yowr curst endyes ze hane
clepyt & followyt owr master in
tisez father of enwy by this that
deyd y entryt i the Woold. Et
as thys caus ze shalbe Weryt of
hyin / & he says I hane towmyt
my eyntoonlaw for the qwysh
Was neyr the sayd floodys & y
Was ful of byrnston byrnant
& i the deppnes of the sayd booll

the qwyche was neyr the sayd
hool theyr was oon horrybyle
bestyng the Woom Wp that
ys to say lucyfer the qwyche as
ys mowth oppn of sortys oon
gret stayf of syer horrybyle of
hys woam. Be his sayd mowth
cumys oon horrybyle cry of syn-
dry saowlls of men & womē the
qwyche ys castyng furth by the
sayd mowth. Et the qwyche suf-
frys Wnthollerabyle dowleur.
Et befor the sayd best ys syn-
dry fygurs of Dewylls abho-
mynabyle Wyth Brochys & tur-
lys of ynt that stāys the sayd
saowlls to entyr i the mowth
of the sayd lucyfer prens of the
dewylls. Bot a befor that they
entyr they smyt then & tormen-
tye them Wyth ryght horrybyle
et merweyllows strypps. Et
soon the sayd Beelzebuth & other
dewylls cōpaygnōs dyd taylor
stoz of the sayd saowlls qwyche
was in the sayd floodys & dyd
cast them in the mowth of the
sayd lucyfer qwyche wooryt the
in hys woam in the qwyche the
sayd saowlls was horrybyle
tormentyt. Et thys doyn thys
sayd lucifer dyd cast them forth
at am tyme he oppressyt them

Wnder hys horrybyle et gret pa-
tye in the qwyche compassyon
the sayd saowlls was wre-
chyde oppressyt et tormentyt
O powyr spinner qwyche as en-
vy of the good of others & that
ye haue gladnes of the ewyl of
yowr nythghowr et has sorow
of hys good haue now dreyd of
the dywyn iustys of god. He ys
Weyl Wnhappy qwyche by thys
the sayd syn of envy comys et
fallys in the myserabyle & wre-
chyde floodys aboue sayd. Haue
charyte and lowe Wyth yowr
nythghowr. Be not the soon of
lucyfer father of envy no ser-
uans of Beelzebuth Dewyl of
hel I pray yow ymagyn not
that the sayd paynys aboue
sayd be fantasyes or ymagyna-
cyōs. So as doys sū Wnfayth-
ful fals & ewyl crystyens for of
thys ye haue appbarcyon by the
sayd lazar. & of the sayd floodys
and stanlys ye haue the text of
the holy Wryt in Job the. xliij.
cheptur qweyr yt ys Wrytyn
that the ewyl saowlls damnyt
shal pas and be boorn of coold
watrys and hys in oon ower
gret wehemēt heyt i the qwyche
they shal haue sorow incompa-
t iij

rabyll. So a' ych oon may haue
 experyment as to the handys &
 the naytys froysyng theyr no
 thyng so sorowful as to hold
 them to the sper. Transibunt
 ab aquis niuium ad calorem ni
 mium. Also yt ys Wrytten in
 the appocalyps in the .xxi. chep
 tur that the part et portyon of

them that ar damnyt shalbe in
 oon stanz byrnant of sper and
 byrnstoon. Dars illorum erit
 stagno ardenti igne & sulphure
 Et thys suffys as to the se
 gund payn.

¶ The .iiij. cheptur ys of
 the .iiij. payn of hel.



Fre.



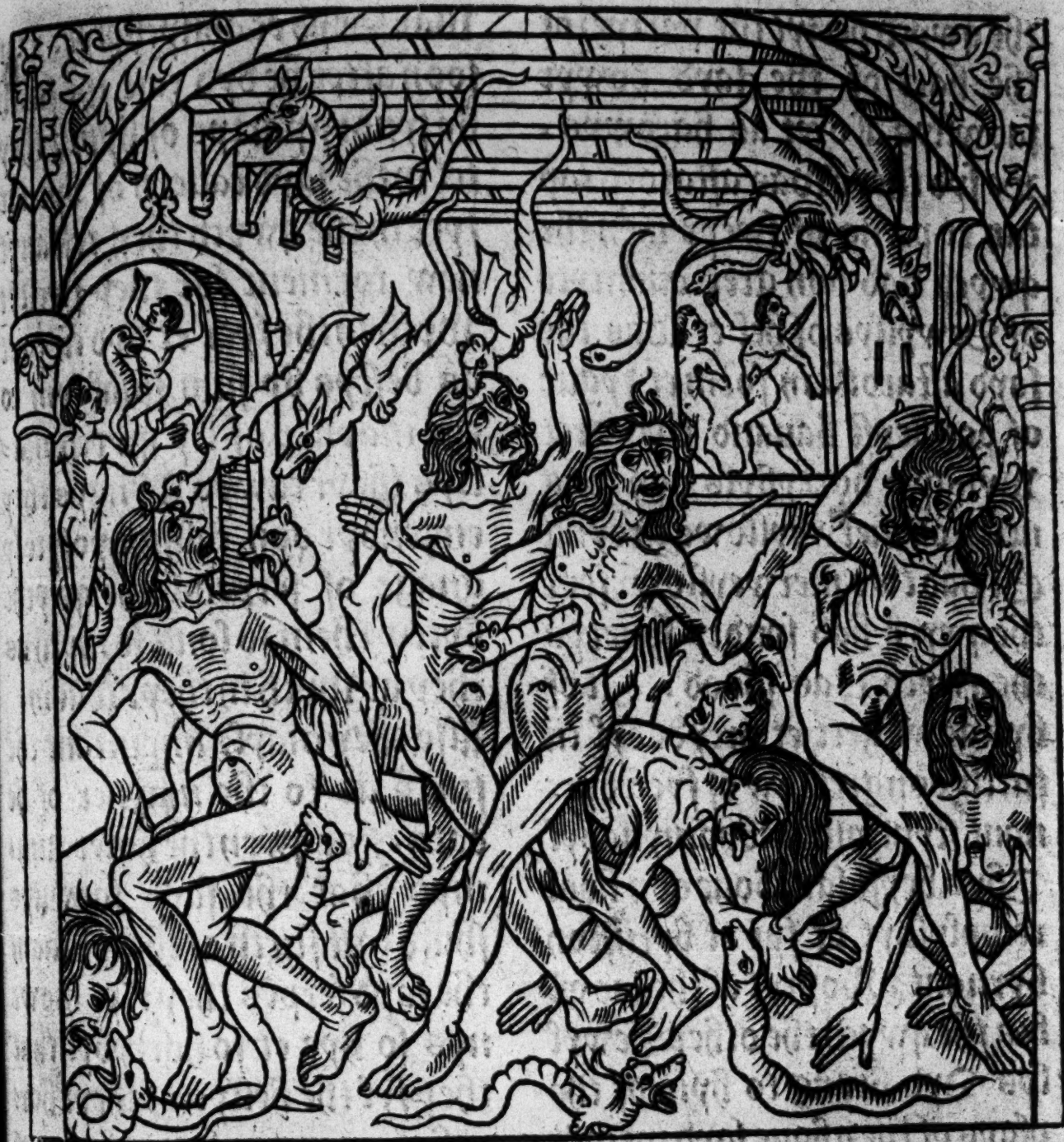
He cheptur follo-
wping shal traytie
of the. iij. payn of
hel. The qwyche
dyd se lazarus in
the sayd hel. For he sayd to the
assystens qwyche Was at the
souper in the hows of Symon
leprous that he had seyng in hel
oon cause ryght. Dyrlz qwyche
Was lylz that yt Was ful of ta-
blys & stallys so as yt myght be
oon bowchery i the qwyche play
he saw the saowlls of men and
women that War ful of yre et
of felonny in thys world. Et
says also that the sayd saowlls
War lyeng Wpwart et abowth
them Baalberyth Dewyl of hel
capytaynet heyd of men et wo-
me ful of yre Wyth sundry othez
dewylls. The qwyche had gret
and horribyl crys Wyth gret
fwothys et leryssys Weyl shat-
pyt and cowtant the qwyche the
sayd Dewylls peyrcyt & cowt-
tyt the sayd powyr saowlls
the qwyche dyd cast gret wepyng
ys lamentacyons & mournyn
ys Wyth gret & merweyllows
cryngys horribyls / et Wre-
chyte plantys ryght pyteabyl

to eyr. To the qwyche saowlls
the sayd Baalberyth Dewyl in-
fernal captan as sayd ys of me
et Women ful of yre says Wyth
oon Woys dreadabyl et horribyl
Unhappy et Wrechyte damnyte
smal thyng proffytys to yow
zowr prys yowr blassemys & fe-
lonnes resistans. Now ze ar iu-
gyt et condamnyte to presonet
ewyrclestad payn. Duheyr ewir
ze shal dy in lyuand & ewyr lyue
i dyad. Et thys sayd & doyeng
cumys others dewylls Wyth
gret & horribyl turlzys of yrn
al reed of syer bynnt of the
qwyche they taylor the sayd saowl-
lys so peyrcyt & cuttyt et castys
the Wyth in oon other fornays
mych ful of syer bynnt & other
Dewylls blawys. Et by gret
yre the sayd fornays Wyth gret
turlzys & stallys of yrn. Theyr
ys hard wepyngys / cryngys
lamentacyons / showtyngys / in-
estymabyls. Et so mych Was
the sayd saowlls byrnt Wyth
in the sayd syer of the sayd four-
nays that they War redyget as
to noght / yt War lylz that they
War reyd as bynnt colys & an-
brast of syer as on bar of syer
bowyr qwyche as yt cummys
t iij

forth of the furnays. After they
sayd dewylls of hel qwyth tor
mentyt so / the sayd saowlls thā
they dyd taylor the Wyth theyr
turlayps infernals et put the
aboue theyr studys al imbrasyt
of fyre dyd smyt the Wyth gret
strypps of ammers aboue the
sayd saowlls Wnto thys that
they War redyggt et put to oon
mass or oon lomp so as they
had beyngaderyt i oon. Et not
ageynstādyng they dyd not dy
How Weyl al Wayes they desy
ryt the Deeth / & they may not
fynd yt. Et thys doyn the sayd
dewyll of hel ashyt ettwys the
ys yt a newth suffycys yt not.
Et the other dewyll qwyth Was
in oon other forge neyr them
answert. Last Ws them thys
that they dyd / et they resawpt
them Wyth theyr turlayps be
for that they myght fal in law.
Et in the proppr form et may
naye that the fyrst Dewylls
had forggt them et tormentyt
them. Spychlyt tormentyt the
others now heyr & now theyr.
Et they War so byrnt the sayd
saowlls that yt Was lyl that
they War redyggt in sparkys of
fyre. Et thā after they turnyt

i theyr fyrst figur Was broggt
agheyn to the fyrst payn aboue
sayd. Et so continually they
ar et shalbe the sayd saowlls
in payn ewyrlstand for the cur
syt syn of yre. the qwyth shoulde
be shewpt by faythful crystyn
men yf they Wyl shew the sayd
paynes of hel neyd ys to have
paryens. Et for al approbacyō
of the sayd ys in the holy Wryt
I allege thys qwyth ys Wryt
tyn in the appocalyps in the
xviij. cheptur. that ys that the
ewyl Damnyt as blasphemyt
the nam of god for the sorow of
theyr woondys doyn to them
by the dewylls of hel. Blasphe
mauerunt deum celi pro dolori
bus et vulneribus suis. Et of
thys also ys Wryt tyn in the pro
werbes in. xix. cheptur that am
mers ar grathyt in hel to the bo
dy of fowlysh pewpyl that ys
to say of synners. Et mallet
pccutientis stultorum corporibus
Et thys suffycys as to the. iij.
payn aboue sayd.

¶ The. v. cheptur traile
tys of the. iij. payn of hel
seyng by the sayd lazarus



Sweynes

He holy man lazarus sayd after that he say i hel oon hoer rybyl play of dyrlz nes in the qwyth thair was oon gret quatite of hedars gret & smal in the qwyth play the saowlls of sweyr me

et Women ar punysht et turmentyt of syndry mayners of byttingys / et sheuttingys / of the sayd serpens qwyth byttingys now the wysayge & other partys of the heyd & so do they the other partys et membrys of the saowlls. Et theyr was oon gret quatyte of smal serps

the qwych persyt the partyes of
the hart of the sayd powyr
saowllys alowt as harowys.
Be syd theyr was aftaroth cap
tan et prens of sweyr men the
qwych had oon gret quantyte
of Dewylls of hel et was the
sayd aftaroth in form et fygur
of oon beyst hauand two gret
Wyngeys horryblys oon long
nelz on merweyllows groynge
Et had two merweyllows seyt
the qwych had syndry spurtys
the qwych was slood. Et of
hys gowl gret et dreydabyl cū
furth oon gret low of fyre byr
nant styntant & abhomyrabyll
Thys beyst sat aboue oon hool
remplysht of fyre et byrnton
byrntant & Wopryt al the saowl
lys the qwych the other Dewyl
lys dyd bryng to hym of the
plays of the aboue sayd tormēt
in the qwych war the sayd ser
pens. Et the sayd Dewylls
straynyt the sayd saowllys to
entyr in the Waam of the sayd
best & they war gretumly smyt
tyng et tormentyt be for that
they entryt wyth i the mowth
of the sayd aftaroth qwych we
pryt them in hys Waam spch
wys that yt was lylz that they

War Seyd et admychplyt. Bot
soon after he dyd cast the furth
by syndry partyes of hym & they
fel in the sayd cauern of byrnt
fyre in the qwych they ressaunt
new torment for they swellyt
wyth in the fyre et dyd cū gret
as bestys by sam smal tym to
the mayner of lzy qwych ma
lrys theyr cawys Wyngeys they
engendyr oon calumnyosyte
gnage of serpens the qwych
byttyt them so long so mych as
they ar wyth in theyr Waam.
Also they mayl imputtant the
furth as to the mayner of be
dars. for qwen the howr cum
mys that the sayd saowllys
shuld cast furth of theyr Waam
the sayd serpens they crye mow
rys so hye et so horrybly that
they fyl the hellys of theyr hor
rybly cryengys so mych that yt
war lylz that in hel thayr war
no other payn no sorowys bot
of the sayd saowllys. Et certā
ly the sayd best & the sayd saowl
lys puttys not furth of theyr
Waams the sayd serpens as
to the saowllys of men and wo
men by the places ordaynt
by natur. for the sayd serpens
cumys furth by the eyen by the

eyn by the neys by the mouth
by the armys by the brest and
by al the partys et membrys of
the sayd saowlls & they ar yn
bedys bynatz the neys ryght
sharp by the qwyck the peys
al the membrys of the saowl et
the sayd serpens as maynay py
lys i theyr toyls of the qwyck
they pryl: sorowfully the sayd
saowlls. Et su i yn qwen the
sayd serpens may not redraw
theyr sayd taylls of the sayd
saowlls of the qwyck they cu
forth they return theyr sayd ne
bys ageyns the sayd saowlls
so mych that they peys Wnto
the hart. Et indowtably that
the cryengys et shwtyngs hor
ribyls ar ordaynyt in the sayd
payns et of the sayd serpens &
bestys aboue sayd ascendys to
the hewyn & not wyth owr caus
for yt ys oon thyng importa
bly to suffer felon to se & behold
Certanly thair ys no membyr
spnger not to y bot theyr byng
oon serpent horrybly & merweyl
lows qwyck byttys Wnto the
inwart partys. Et abowt the
troth theyr ys not oon playe
bot theyr ys oon serpent horry
bly et merweylows wyth two

or thre heyds et dowblyt hon
gys the qwyck rongys et lina
wys the troght et the pppys of
the hart & other inwart partys
O qwath wepyngys qwath
cryengys qwath asslyccyds my
serabyls. Certanly thair ys no
tong that may suffyciently pro
nos them. God by ys grays de
fend et lrepp al crystyn pwyppyl
that they dyscend not in synch
Wrechyd calamytes. for to fle
et shaw them yt ghanas to by
dplygent to excers them self
in doctryn of the comandymes
of god in the artyclys of the
sayth & lowad god & owr nyght
bowr. Et after to do dplygently
al that we ar bound to do in
the exercysyon of that they mes
dyl them wyth al be yt thyng
mechanyque or other. Et that
the aboue sayd paynes be in hel
yt apperys be auctoryte of the
holy Wryt It ys Wrytyn in iob
in the .xx. cheptur that al sorow
dyscedys aboue the cursyt dam
nyt. Omnis dolor irruet super
eam. It ys Wrytyn i ysaye the
xiii. cheptur. That they that ar
damnyt shal haue sorowys owr
wart & inwart & mourne as wo
men Doye that trawepyls of

oon chyld. Tortiones inferius
et dolores exterius tenebant et
quasi parturentes dolebant. It
ys fych lyl: Wryttni iob in the
xx. cheptur that the heyd of the
aspyl: shal roys for to pyl: et
peyre the saowl of the cursyt
dānyt. Et that the tong of the
hedder that ys to say of the ser-

pens shal peyre Wpith hys nee
sharp of al sydys. Caput aspi-
dis surget & occidet en lingua si
pere. Et as to thys caus shoold
ych oon be dplygent to do weyt
thayr to that they sal not Wpith
i the sayd paynyes. Et thys suf-
frycs of the .iiii. payn of belet
d. cheptur.




tro
in

saw in
payny
derom
nases
tels ze
doys
in the
get th
peuppy
of am
theyr
tyes of
qwpc
Worl
has o
mān
awar
ther
byle
bols
of by

The. vii. cheptur shal
traycte of the .v. payn
infernall.

Awarps.

 He holy man la
zarus rehersyt
to the assystens
at the super abo
ue sayd that he
saw in hel oon other mayner of
paymys. for he saw gret chaw
derons to the maynaye of fowr
nases byrnat ful of syndry met
tels zettant & playant as Water
doys aboue the syer. Et Wyth
in the sayd mettals Was plon
get the saowllys of Wrechyt
peupyl men & Women that dysyt
of awarps for to fyl them of
theyr cursyt awarps et cowoy
tyes of the temporel goodys the
qwych they haue excersyt i this
Worlde. After the qwych theyr
Was oon horrybyl dewyl namyt
mamona heyd and captayn of
awarpcows Wyth maynaye o
ther syndry Dewylls detesta
byle and abhomyrabyll to be
hold. The qwych bar al cower
of byrnat syer et dyd hold the

saids saowllys Wyth fowr Wyth
in the sayd chawderons Wyth
gret brochys et fowrllys of yrn
Byth the qwych they persyt the
Wnto the inward partys of the
hart. Et of that cumys oon
gret horrybyl smol of dyrlines
selfways a dyrl low moztyn
lant & mozt abhomyrabyll that
We may not Wnderstonde no
thynge. Et incontynent I hard
oon horribyl cryshutynge right
horrybyl. Et oon thoder so dres
dabyll qwych myght helyll as
al fondemens of hel et of eerth
trymblyt. Et ettwys the other
thyngeys he saw oon gret chaw
deron squaryt to the mayner of
oon cystern partyt alow myryt
Wyth oon stynlrad smol abho
myrabyll to the maynaye of o
cowlon qwych Was so long that
stentyt so hys that yt War lyl
that yt twechyt the hewyn. Et
in theyr cowlonnyes of syer Was
theyr oon gret quatyte of saow
lys & dewylls to the maynaye
of sperlys and also as yt Was
lyl that they oonly War re
dygyt in noght falland of new
Wyth the Dewylls Wnto the
depp of the furnays. The cryat
S j

the saowlls / helas / helas helas
qweyr for dy be not. Et sayand
thys they dyd ryf them self the
Wysagys. Et the dewylls ey
rand the sayd lamētacyons the
qwych dyd go abowt them i the
sayd low they cruelyt them
Wyth theyr horryfyl cruelys &
they draw them Wnto the depp
of the sayd furnays and chaw=
derons qweyr they haue suffer
swffrys et shal suffer Wnthool
lerabyf paynys. Theyr Was
the sayd Māmona qwych the sayd
to the sayd saowlls. O Un=
happy Usurpers and Wrechyd
saowlls qwych as put al powr
loue i gold & metal corruptibyl
Resayf now paynys et turnēs
Worthy of powr Werlys & ope
racyons. Now ze ar in the tur=
mens of the qwych ze shal ne=
wyr part alwayes ze shal lyue
in byrnyng & incessabyf turnēs
et Wrechyt paynys Wyth owt
lyght / Wyth owt cōseyl / Wyth
owt holp and Wyth owt consola=
cyon. Newyr ze haue hop to
obteyn meyrce for thys that ze
haue not Doynd no meyrce i the
Wark. So ze haue soold me et
ghewyn powr saowlls for to

haue gold and syluer the qwych
may not holp yow now. Dot ze
shal be ewyr mo: be punysshyt
Byrnt & soddyn Wyth i the sayd
metalls in the sper of hel. By
thys that sayd ys apperys clerly
that the said synnars of awa
rys et of olzprers shoold be she=
wyt et fled. O Wrechyd et cur=
syt pewpyl that as put yowr
study i auarys goodly par yt had
beyn to zow to haue leyffyt of
rowttys and frwyttys of treys
than to haue gaderyt yowr cof=
frys ful of gold et syluer so Wre=
chytylly than to be dānyt as sayd
ys. Dewpyl of iustys marchā
burgys and other qwych Wy
sum tym be auarys befrand
Wfarp the ryght of the chyrch
haue sum tym mynd of the said
paynys. So ze that holdys the
demyes dettyt to god & fulfylls
not the testament of them that
ar Deyd also ze that holdys the
serwys of zowr powyr sermans
and iornay men. Also ye sacryle=
gys thewys and rewaris that
rewys the goodys of others by
Dyrlzwayes haue sum tym
mynd of the sayd paynys. Al=
so say not that thyr ar thynge

fantastylis or lesyngys / heyr
the testyfycacyons and Wytny
fyngs of the holy Wryt . It ys
Wryttyn in Joel in the segund
cheptur . Al the sacys of pewpyl
of awarys shalbe put and tur
metyt in the chawderon of hel .
A facie eius cruciabunt populi .
Omnes vultus redigentur in
ollam . It ys Wryttyn in Job in
the .xx. cheptur . That god by
the mynystrs of hys iustys de
wylys of hel shal draw owt of
the baam of the cursyt olzerers
et awarycyows pewpyl the ry
ches / that ys to say gold & syluer
Et that the sayd awarycyows
shal put furth the ryche qwyche
he has Deworyt et swellyt he

qwyche shal Do yt in the aboue
sayd paynys . *Diuitias quas
Deuorauit euomet et de ventre
eius extrahet illas Deus.* It ys
also Wryttyn in Job in the .xx.
cheptur / that the ewyrlstand
fyre of hel shal swel the bodys &
the sawyls of them qwyche
taylor the ghyfys et goodys
of others Wryghtusly so as
Doys the Wsurper & olzerers .
*Ignis Deuorabit tabernacula
eorum qui munera libenter ac
cipiunt .*

The .viij. cheptur
shal traytte of the .viij.
payn of hel .



¶ Glowtonny.

Azar' new roysyng
from Deeth to lyue
beyng in the hows
of the sayd Symon
the leprows reher=
syte sayd to the assystant hat he
beyn in the partyes of hel he had
seyng in oon flood fowl et styn=

landzabhomynabyt aboue the
ryuayge thaye Was oongreyt
qwantyte of saowtys of men &
Women that War glowttone
et so gret oon nobyr that Wyth
payn they myght nobyr them
the qwysh inpunysbon of theyr
glowtonny Was syllyt by the
dewpys of padolys serpetye

et hedders and aspys et others
bestys Wenynnews and abbeyes
wyt Wyth the Watyr of the
sayd flood et Wyth gaw myrtyr
to godder. Et theyr Da^r theyr
Beelphebo^r Dewyl of hel cap-
tain of the sayd glowtōs Wyth
company of other syndry dewyl
lys qwyche strenzes by merweyl
lowe stranzeyng et sorowful et
dreidabyll fygyrys the qwyche
swellys the sayd saowllys et in-
corporys i them the sayd serpes
Et i this cursyt cōwoy he says
that he saw sette the sayd cur-
syt saowllys of the sayd glow-
tōs of .iii. meyses myserabyls
The fyrst meys ys honger for
the sayd saowllys ys so honge-
ryt that they. faylze et yf they
war mortels they war incon-
tynent deyed of honger. Et for
to put away that honger the
sayd Dewyllys fyllys them of
padowys of hedders et serpens
tyght infayt et styrlant et ab-
homynabyls. The segūd meys
of qwyche the sayd saowllys ar
kryt ys by Wodnes of honger
that ys that qwen they twyche
theyr awn membris they byt
et swellys them self. The thryd
meys of the qwyche the sayd

saowllys ar fyllyt ys of theyr
awnpropyr membris rostyt et
soddyn. for they eyt theyr ton-
gys rostyt et soddyn in the fyr
of hel. O qwath We pyngys/
qwath cryngys/qwath lamen-
tacyons malys the sayd saowl-
lys blasphemant the naam of
god. Certanly they cowrs god
et the Dewyllys. Et they byt
oon other qwen they twyche oon
other maland merweyllows
cryngys et Wyllyngys. The
sayd dewyl Beelphebo^r says to
them. Cursyt Dānyt saowllys
resayf heyr the howr of powr
reward of powr glowtsumnes.
Now ze ar ordaynt in gret hon-
ger in the plays of ptepowes
mettys the qwyche ze war cow-
stumpyt to eyt delycowshyp. Et
ze Wold not fast no maylze no
abstynens for to shew the ewyr
lest and hōger. Now ze ar mayd
i placys i the qwyche ze shal leyf
fampylary in ewyrlest and hon-
ger Wyth owt pny refeccon.
O pytyabyll sentens. O Wre-
chyed glowtonny so mych et so
maynay thow as lost of saowl-
lys a Wyl Wyth owt mālrynd
retowrn to sobrynes et to maylze
abstynens for the lowf et dreid of
S iij

god. O ze Wrechyt cristyn pew
pyl that brestys yowr fastyng
of thy holy lenth at the emmyren
dayes Wyth owr lawful caus.
O ze howr masters et howrys
qwyche from the moornyng on
to the ewyn. Et sum tym al the
nyght Walzand Wnhappely to
theyr glowtonnyes et curyosy-
tyes not heyr that I haue sayd
befor & rehersyt of the sayd pay-
nyes of men and Women that ar
glowtōs by ze selyr god is oon
saythful iuge et that he leyssys
no thyng i punysshyt. Et theyr
that ze say not that I haue dre-
myt the sayd paynyes that thys
be lesyngys or fables I shal pre-
ys them by the saythful text of
the holy Wryt yt ys Wryttn i
the ecclesyastylz in the. xxxix.
cheptur. That the syer et the
haol stoonys hunger & the deyd
ar mayd of god for to punyssh et
tayl: Wengens of the Wrechyd
damnyt pewpyl. Ignis grando
fames et mors omnia ad vin-
dictam creata sunt. Sych lylz
yt ys Wryttn in Jheremy i the
ix. cheptur. I shal fyl the pewpyl
et multytud of the dānyt Wyth
allum et byttr herbyes et shal
gheue them drynlz of Watyr et

gaw. Ecce cibabo populum ab-
sinthio/et Dabo ei bibere aqua
fellis. Says also Ezechiel i the
segund cheptur to the saowl dā-
nyt of the cursyt glowton. Thy
ennemys the dewylyss ar Wyth
the/ thow Dwellys Wyth the
scorpyons. Subuersores sunt
tecum et cum scorpiionibus ha-
bitas. yt ys sychlyl: Wryttn
in saynt Luc in the segund che-
ptur. Cursyng sal appon zow
the qwyche as fyllyt yow i thys
World/for ze shal haue hunger
in the ewyrlstand paynyes of
hel. Et yt ys Wryttn i the ap-
ocalypsye in the. xxi. cheptur.
The Damnyt pewpyl as ettn
theyr tongys be sorow et rayge
of hunger. Manducauerunt
linguas suas pre doloribus.
Syndry others auctorytyes of
the holy Wryt as mych of the al-
ys of the now testament may
be broght to the purpos. The
qwyche I leyss for caus of shor-
nes. Et thys suffyryes for the
xi. payn.

¶ The. viij. cheptur
shal traycte of the. viij.
payn of hel.

¶ Lychery



He holy man la-
zarus sayd that
after he had se-
yng in hel oon o-
ther payn mer-
weylwe. for he sayd that he
saw oon other certayn plays
that was of oon gret spaye to
the mayner of oon gret chāpa-

gny the awych was ful of bel-
lys gret et horrybyle than al
the others et i the myddys oon
grettar than the sayd Wellys
that dar merweylwe depp ful
of spere byrnstonz dyd cast oon
horrybyle stynd and smolz. The
deppnes of the sayd Wellys
dyd cum et respond to the Wel

of the myddys qwyth ys the
gret gouffer et Wel of hel in the
qwyth lucyfer ys theyr logyt &
shaynryt. Et Wyth in the sayd
deppnes at the saowllys of the
curst lycherows men & Wome
The qwyth ar ryght sharply
byrnt et turmentyt be oon De-
wyl callyt asmodeus and other
Dewylls hys compaygnons
the qwyth cessys not Day no
nyght to turment the sayd sa-
owllys of the qwyth ys petea-
byl the Wepynge shutyngys
et they ar so horrybys et drey-
dabyl that theyr no man lyuat
that may expym them. Et
shood no man merweyl ys the
sayd saowllys castys gret pla-
tyes et sorows. for the sayd de-
wyl Asmodeus and hys con-
pany strenzes them to dyscend
of the sayd les Welles Wn to
the deppnes of the gret Weel &
spot in the qwyth ys lucyfer
in the form et maynayr of oon
blak beest / ryght horrybyl.
Et as the sayd beest the form of
oon manys body from the
spet Wnto the hyed owt tayl
that the sayd beest ys mo: blak
then oon crow & as syndry han-
dys Wn to the nonbyr of oon

towsad & as oon hondreth cow-
tes of lenght et .x. cowys of
gretnes. Ewprych oon of the
sayd hondys as .xx. syngers et
ewprych oon synger has oon
hondreth fut of lenght et .x. of
gret. The sayd beest as the na-
ty of the feyth & of the hody of
yn mo: lenght et mo: gret tha
speys. The nebet the mowth
has excessently / long / large / ab-
homyrabyll to see ys tayl Was
large and long et sharp al ful
of sharp nedys. Et Weryta-
bel the most yr & beyst of hel ys
ryght horrybyl et Was hong
aboue oon brandon of yn byr-
nant Wnder the qwyth Was
oon gret quantyte of colys in-
brast & lyghtnyt by dyllygens
ryght besply Wyth oon multy-
tud innomberabyll of dewylls
the qwyth blawys Wyth oon
thowsand bellows for to lyth-
nyng the sayd colys. Et in effec
the sayd beest as gret quantyte &
multytud of Dewylls aboue
hym et of Damnyt saowllys
that Wyth payn ony myght /
nombyr them oz beleyst that
the World myght comprehend
no resayf i yt so maynay crea-
tures sen the creacyon of the

Wold. The sayd beyft et ald
enemy of hel lucyfer ys bownd
be al the ionttys of thy men=
hys Wyth shantz of yrn al i=
brast of feyr / ryght gret and
merweyflows / Wyth faculte
that he may torn hym self and
remoyff hym. Et qwen he seys
that he ys so strangzet et rofyt
aboue the sayd colys of hel he
hangerys et cursys hym self so
by pre that he turny hym bys=
lently of oon syd aboue the o=
ther. Et castys he gret yre ys
bondys horrybyle aboue the
sayd saowlys qwyth turnys
et fallys of al the partys of hel
aboue hym et taylrys the sayd
saowlys qwyth ys so dyfres=
yt Wyth hys sayd handys so
ys qwo Wold press oon grap of
Merwe sych Daps that yt ys
lyl that the sayd saowlys ar
al amychlyt. Soon after he
sobys et blawys so horrybyle
that he scalys the sayd saowl=
ys in the syndry partys of the
fyre of hel. Et thys Doynge he
goys furth of the Weyl & gous=
fyre of hel oon gret low ryght
stynlāt & horrybyle fowl of the
sayd saowlys the qwyth castys
oon gret et horrybyle wepyng

Et qwen the sayd best dewylet
prens of hel drawys hys eynd
and spreyt to hym he Drawys
Wyth in hys horrybyle mowth
the sayd saowlys the qwyth he
had so scateryt as sayd ys the
qwyth dyd fal Wyth the smolz
et byrnstoon byrnant Wyth in
the sayd detestabyle Waam i the
qwyth they barlyl to be dyed
et swellyt. Bot soon after he
dyd cast them furth of the foss
of the sayd hel i the qwyth they
sufferyt Wnthoolerabyle pay=
nys. Et al the saowlys the
qwyth mayeward & show that
they be not taylryn et wys the
handys of the sayd lucyfer ar
smyttyng et scurget Wyth the
tayl of thys horrybyle sayd lu=
cyfer. Et be thyr Wayes qwen
yt ys inferryt et ghewyn payn
et tourmens al the creaturys
ifernals he is smyttyng rofyt
torint aboue the other dewyls
for abowt the sayd lucifer ther
ys oon gret plante of dewyls
blac as colys qwyth as the eyr
gret et byrnant / as lāpps / the
thaplys as scorpyons the naye
les yrnnyd et sharp as sperys
the Wyngys as gryppys / the
qwyth incessently Wyth owt

ony intermyssyon smyttye /
roostys / tourmentys / the sayd
lucyfer. The qwych sych lylz /
byttye / smyttye / roostys / scur-
gys / tourmentys of ys sayd
handys et tayl Wyth owt ony
cessyng. Et in the sayd Wellys
ar the saowlls of lycherows
menet Women that ar damnyt
the qwych crys shuttye horrye
byl to heyr. Et Werytabyly to
the schaamful partye of menet
Borne lycherows hyngys mych
horrybyl serpens the qwych crys
wys the inward partye of theyr
Waam so as they Wold Draw
the gowttys of theyr body. Et
theyr ys hasmodus prens et
gownowr of the sayd lyche-
rows. The qwych he et ys com-
pany the dewylls rynnys ages
yns the sayd saowlls Wyth
crollys of yrn et castys them in
the sayd hoylls byrnannt ful
of byrnstoonet of leyde et other
metals of the qwych Wellys ar
drawyn sowdantly the sayd dā-
nyt saowlls sayand to them
Curst lycherow me & Wome
Resayff heyr your plesans of
fynlrat & abhomyrabyll lyche-
ryes i the qwych ze aboue has
beyn so absorbyt et plongyt so

that ze have forzet your malice
Et for thys caus ze shalbe ewyr
more burnt te turmentyt in the
depp spot of hel the qwych the
fyre of hel shal bern thayr byr-
nyng concupyscens of your syn-
land lycherys. O helas qwo
may say no eyr the Wretchyt re-
grettys and horrybyl plantys
and cryngys that Doye the
sayd damnyt saowlls. Certā-
ly Wnsaylant theyr ys noman
mortel qwych may suffyciently
say no rehers. Quheyr for ewyr
rych oon crystyn man & Woma
shoold dreynet dowe that he sal
not in the sayd paynys. O po-
wyr lycherows consyder now
that for oon smal et transytoyre
playsans that ys oon gret sow-
lyshnes to bynd them self in
paynet tornens the qwych nes-
wyr shal haue eynd. Et for
thys that sum ar so Wnsayth-
ful that they dyspys as fallys
et lesyngys et doys bot lac and
malys of them qwych rehers-
ys so as they of thyng that ar
faynyt as lesyngys. Of dre-
mys of melencolylys & beleys-
ys not that theyr ys oon hel or
yf they bleyff et yff they con-
fess yt byth mowth. Alwayes

they denyt be Werk. for they
dout not to lyue in theyr syn-
ne Wnto the deeth qwyche ys
oon der demonstans that they
haue not certayn fayth of the
paynys of hel. Thoght yt be so
that sant gregoyr in the .iii. of
hys dyalogues as not mayd no
dyfficulte to beleeyff thys & as
pat et lest the be Wryt to theyr
successors. Et to thys caus I
shal allege sundry auctorytes
of the holy Wryt confirmaty-
ons et approbatorys of thys
that sayd ys of the sayd payny
of hel for yt ys Wrytten by sat-
oon the euangelyst in the ap-
ocalypsys in the .x. cheptur
qweyr he says of the sayd Wel
et spot of hel that the Wel of
the deepnes of hel thayr ys cu-
oon smolz to the maynaye of
oon gret furnays et that the
thryd party of the men as beyn
lyt cruyt tormentyt/ of the
sper/ smolz et byrnston qwyche
campys of the sayd spot ifernal.
Et be the sayd thryd party ys
Wnderstonnyt the ewyl Dam-
nyt qwyche shoold be tormentyt
in the ewyrlstand sper of hel
De puteo abissi fumus forma-
tis magne et occisa pars tercia

hominum. Certanly so says
sant gregoyr & shal haue deeth
wyth owt deeth salt wyth owt
dyffault. Erit miseriis damna-
tis mors sine morte defectus si-
ne defectu quia mors ibi semper
insipit & deficere defectus nescit
By & seur that he qwyche pre-
parys to oon manoon sayt bed
soft et most goodlyast grathyt
the qwyche We can not et may
not exstym no Dewys et that
they say to hym yt ys ghanant
to the to lym the sayd bed that
thow part not of the sayd bed
thys. xx. year/ for thynge of the
worlde he wold nyt ly. O helas
how may the man Wolupt w-
ows that ys ghewyn to hys
charnalytys et fleschly lust may
be layd in hel by oon tow sand
of yearrys et mor/ he shal haue
for hys bed serpetyes et hedders
for hys cowerynge abhomy-
nabyll Woozmys and for hys bed
the sper of hell. Dubat folysh-
nes ys thys to bynd et oblyge
hys saowl so presows for oon
smal dylectacon off syn to oon
ewyrlstand payn of the qwyche
yt may newyze cum furth/ in the
qwyche payn the sper shal ne-
wyrt be slolryn. Et the Wooz-

mys et serpens qwysh rongys
 bettys et ryssys the saowl shal
 newyr dy as that ytye Wryt=
 tyn esaye in the last cheptur.
 Vermes eorum non mouetur
 et ignis eorum non extingue=
 tur. Et for to shaw by fygur
 the bytternes of the horrybyl
 damnacyon of the eieccyon in
 hel of the sayd Damnyt says
 saynt Joon appocalyps in the .
 xviij. cheptur he saw oon angel
 qwysh lestyt on hys oon stoon
 as oon mylston et dyd cast yt
 inpetwosly in the see saynt that
 the cofusyon of synners shoold
 be so castyn in hel on the day of
 the iugement general. Sustu=
 lit angelus lapidem molarem
 grandem et proiecit in mare di=
 cens hoc ipetuose mittetur Ba=
 bilon in infernū. Hel ys mayd
 to the maynaye of the hows of
 dedalus callt laborintus i the
 qwysh he entryt eythly bot af=
 ter that newyr moze they may
 cum forth after the Woord of
 esaye .xxiii. cheptur qweyr he
 says that the Damnyt shalbe
 assemblyt in the layl et depp of
 hel in the qwysh they shalbe
 closyt as in oon pryson. Con=
 gregabuntur in lacum et clau=

dentur ibi in carcere. Of the
 qwysh pryson god Wold keep
 deffend al crystyn pewpyl. Et
 that the serpens et bestys de=
 Worabye shal longe a ryss the
 shaaful partys of lycherows
 me et Wome be the qwysh they
 haue synnyt et offencyt god as
 yt apperys promptly by thys
 that ys Wryttyn in the booke of
 sapyens qwayr yt ys sayd that
 oonewyrych synnar shalbe pun=
 nyshyt by the menbrys by the
 qwysh they haue synnyt. Per=
 que peccat quis per hec et tor=
 quetur. Et thys suffycys to
 the .viij. et last paynet the .viij.
 partye of thys present trayctye

The .ix. chept shal
 traytte in general of
 syndry paynyes of hel.



He medytacyon
 thoght of the pay=
 nyes abowe sayd
 shoold be caus suffi=
 cyant to oonewy=
 rysh crystyn man et Women to
 weyr ageyns the dewyl of hel
 a to resyst to hys temptacyons
 for yf the man cōsyderys beyl
 et that he be overcumyt of the

the
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Et
de
the
we
bey
as
hys
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or
to
ij.
ye

Deuyl he shalbe led & drawyng
by the myght of the deuyl i the
paynes of hel aboue sayd. He
shal effors hym to resyst to the
teptacyons et do so mooch that
he be not ouercummt. So we
red of sant anthony that after
that the Deuyl had teptyt hym
of ony syn he sayd to hym De-
uyl of hel ys I dyd the syn that
thow tempts me I shal fal in
the fyre of hel et in ewyrlstand
dammarion wyth the thys the
quych I shoold aboue al thyn-
gys shou. Et so mych go they
way for the mynd of the pay-
ny of hel may not permyt that
I wold habandon me et consent
to do ony syn. Soon after thys
answer the Deuyl appeyrt to
him i the form of oon smal child
mor or eutheoppen and he dyd
cum and ly and prosterne the fa-
ce ageyns the eerth besor the
feyt of the sayd freend of god.
Sant anthony cofessant quath
he was ouercummt. Et that
thayr was no thyng in thys
that he myght mor ouer cum
the temptacyons of the Deuyl
lys than to bryng to ys mynd
the sayd paynyes of hel in the

quych the saowllys & the bodys
of the Damnyt had Dowbly
payn. That ys to Understonde
payn of Dommayge. for they
shal be prywyst ewyrlstandly
of the wyspon of the godly es-
sens. Et shal haue other pay-
nes sensybyls of syndry and de-
fferent maynars. for they
shalbe ewyrlmor in hel in sharp-
nes / betternes / of byrnyng / of
the fyre of hel / and crudelyte /
of cooldnes / and Wymesura-
blyl / styngyn / in obscuryte / dyrl-
nes / of smole / in horryblyl hon-
ger and in thurst quych may
not be skolyn / in styf conty-
nuel / in Detencyon and byn-
dyng / of cheynys / Wnlopyssabyt
in bytting / of serpens in com-
pany / of Deuyllys / in wyspon
horryblyl / of the sayd Deuyl-
lys / in heynnes / in unbeyly-
te / in Dreyd / in horrewt / and
sham / in sorow / in showtyn-
gys / in mowtynng / trymblyng
of the terys / in Dyscord / in ha-
trent / in ennymyte / in blasphem-
ynge / in compunctyons and
ewyrlmor / in bytternes / in ob-
probrys / in confusyon / scrup-
tud / in trystys / in Desolacyon

in myshop et smal and synal ob
stynacyon. Et in others in:
synyt Wrechydnes et calamy=
tes. The glozpows sant gre=
goyr sayand of the crudelyte of
the fyr of hel sai that hou may
they se that the fyr of hel that
yt byrny bodyly the reprewyte
alwayes yt ys not lythnyte by
the study of man / no yt ys not
norysht no mahtenyt of Wod
Bot senyt ys oon tym creyt yt
byrny ewyr mor Wyth owt
skolpnyng and yt has no mys
ter to be lythnyte and yt ys ne=
wyr Wyth owt byrnyng. Ge=
henne ignis cum sit corporeus
in se missos reprobos corporali
ter exurat nec humano studio
succenditur negligēs nutritur
sed semel creatus durat inextin
guibilis ne successione indiget
nec ardore caret. Et yt ys to
not that so as the damnyte et re
prewyte as synyt in body and
saowl in thys World sych lyl
they shalbe tormentyt in the
sayd fyr of hel to godder so
mych in the saowl as in the bo
dy. Et the psalmyst Davyd
spelzand to god the maylar of
the punycon and of the Dam=

nacyon of the sayd Wrechyd da
nyte & reprewyte in the .xx. psalm
say lord thou shal put the dam
nyte in hel to the maynaye of
oonfurnays fulfyllyt of fyr et
thys thou shal Do the Day of
thy Dengens thou shal trow
byl them and fyr shal swelly
them. Dones eos ut clibanum
ignis et ea que sequuntur. Certā
ly thaye to that the prophet sha
wys clerly that the Damnyte
shal not byrn oonly owtwart
of the fyr of hel. Bot Wyth
thys they shalbe tormentyt
wyr inwart he beprys Wyne
that they shal byrn to the may
naye of oon fornays byrnant
for to shaw ewydely that they
shalbe burnt of the sayd fyr
owtwart as to the body et tor
mentyt in the thoght inwart
of sorows and Dolewys. Et
theyr to that they be mor sharp
pely tormentyt they shalbe sow
danky castyng of the sayd byr
nyng i to the yce & coolones Un
thollabyll as yt ys prewyte beyr
befor. Et que fulgente reberst
yt in oonserment qweyr he says
that theyr ys two pryncypal
torments in hell that ys to say

coolones Wnt hoofter abyf. Et
eyt that the may not be frolznt
for to grow the fayed paynys
after thys that the fayed Dam-
nyt fhalbe in body et in faowl in
hel they fhal feyl oon abhomy-
nabyf ftyndryn of the carps of
bodys of the dānyt. for thayr
fun tymys mulz no fylth in
the Ward or charyon fo ftyr-
land as fhalbe the bodys of the
fayed Damnyt. O myferabyf
fynners confyder than qwath
fpyndryn fhalbe in hel of the in-
numberabyf and neyr infynyt
bodys of Damnyt. Of thys
fpyndryn fays yfaye i the .xxiiij.
cheptur qwen he fays. De ca-
daveribus dormiit ascendit fetoz
Et for to eplz the fayed paynys
the lycherows men et Women
qwch as beyn burnt in thys
Worlde of fleshy Desyre fhal
fuffre iustly paynys in fyer et
in byrnftoon. for al et fo may-
ny tymys that the fpyndland
Delectacyon of the fleshy Domy-
nys in owr thought yfaye Waty-
rpt of fylth of byrnftoon. Ety
the faowl dyfposyt to thys that
yt fhalbe byrnt in hel in fyer et
byrnftoon. Et Werytabyf the
fayed Damnyt they fhal not be

oonly tormētyt in the fayed fyer
abyrnftoon bot Wyth thys fhal
fal apou them contynuelly for
paynz tormens afflyctyngs rā-
mys of fyer of byrnftoon coold
fowdan tempes thu as the pfal-
myft. Bluet super peccatores la-
queos ignis sulphur et spiritus
procellarum pars calitis eoru.
Et certanly the Wrechyt fyn-
ners of thys Ward perfeuerāt
in theyr fynnyes fo mych that
they ar bownd in the cheynes
of hel they fhal fal in the fayed
paynes for that they haue beyn
neglygens to purwoy them et
that Wold not belepf them. Et
for that the fayed Damnyt fhal-
be craftyn in owtwart dyrlines
et fhalbe bownd the handys et
the feyt of them qwich ys Wryt-
tyn in fant mat how in the .xxij.
cheptur. Et in effec fays the
blyfhyt peyppel ar fyllt and re-
frefhyt ewyrlstandly and bly-
fhytly of the ewyrlstand breed
that ys of the Wyfyon of god.
Of the felf Wayes at the Dam-
nyt ewyrlstandly pruyt of
the Wyfyon of god that ys they
dy be honger by fawlt of the
Wyfyon of god almyghty. Et
also Deys the fayed Damnyt
x ij

peppyl of thryft as yt apperys
of the ewyl ryche in sant Luc in
the. xxi. Cheptur qwyche seff yt
not to aske oon Drop of Watyr
by the spays of .v. thousand
yearchs and yt may not haue
yt. Bot he mowrye cryps et
showtye and Wepps Wyth the
other Damnyt & fremys Wyth
his teeth by Woydnes of sorow
qwyche ys Wrytten in the gos-
pel. Ibi erit fletus et stridor
Dentium. Et in sant Luc in
the. vi. Cheptur ys Wrytten.
Maledyccion and cursyng fal
aboue yow ryche men & myghty
of thys World qwyche as yow
playfane and yowr consolac-
cyon heyr in thys World for ze
shal Wepp in hel. De vobis Di-
uitibus qui habetis consolatio-
nem restringite / quia plorabitis
et flebitis vos. yt ys also Wryt-
ten in ysay in the. lxx. cheptur
that the prophet in the parson
of god says to the Damnyt.
Sey heyr my seruans shal eyn
and ze shal haue hunger. My
seruans shal Drynke et ze shal
haue thryft. My seruans shal
be reioysyd in gloyr and ze shal
be confondyt in paynyes / my ser-
uans shal lowe by glednes of

pacyens et ze shal cry in hel by
Doleur of hart and mowrye
Dysplayfane of thoght. Ecce
serui mei comedunt et vos esu-
rietis et ea que sequuntur. The
aboue sayd damnyt shalbe fyl-
lyt of al fylth and of dreyd and
sorowfulness. for so as says ho-
ly anselmus. Ewryche oon of
them shalbe ful of fylth et mor
ful than any charpon or fylth et
mor Deformyt than monstyr
of the World. for so as the blys-
hyt shynys as the soon of con-
trary the damnyt shal stynde as
moolz or charpon that ys rot-
tyng. The bodis of the sayd da-
myt shalbe so ewyl as that says
sant anselmus that for the ewy-
nes of paynes the qwyche shal
fal aboue them that they may
not moue no had no sent no ony
other party of theyr bodys. Et
shal that sayd body be oon gret
sharge eyn and importabyl to
the saowl Damnyt the qwyche
may not leys yt be ony Wyf.
Self Wayes oon ewryche oon
Damnyt shalbe so bestyall that
they may not taye away from
theyr proppr eyn the Wormys
serpens qwyche byt ys them et
shal scurrg them so as says holy

anfelmus. Sayes also that the
bodies of them that ar Dam-
nyt shalbe so seple and Unsel-
yt that medecyn may not holp the
Et that the aboue sayd Dam-
nyt shalbe so ordaynt in oon
gret and ful seruytut / for they
shalbe holdyn seruantly as ewy-
et Wel-ryt seruans. They shal-
be ful of yre by that Woodnes
of al cruel bestys and Seworas-
bys ewyr mor be trowbyllyt
by Woodnes & impacys after
the Word aboue sayd of the
plahmyst. Dominus in ira sua
conturbabit eos. Et to the
caus of the aboue sayd pertur-
bacyon theyr shal proceyd mer-
weyflows blasphemynge of god
et of the santys cursant them.
Et in effect they Wold rps Wyth
good Wyl by yre & they myght
theyr thongys et the membrys
of theyr bodies. Et they haue
oon yre indyrcybl ettwys them
ageyns god & hys iustys cursat
hym of thys that he Despyrys
not them of paynet tormens of
hel. They haue hatret to them
self for the hatrent et sorow of
theyr lyue they Despyr the deeth
after thys as yt ys Wrytten in
the appocalyps in the .ix. chap

tur. They shal chers & they shal
not fynd yt bot they shal fle fro
them. Indieb' illis querant ho-
mines mortem et non inueniēt
Et Wyth owt dyffault ys oon
man or oon Woman had al the
reawmys of the World he Wold
ghene them thair to that they
myght Dy. Et for so mych
as hys sant augustyn in oon ser-
mon qweyr for ys that the deyd
ys despyr in hel et may not be
fund. Certanly yt ys for that
that so mych as the dānyt War
in thys World god offryt them
the ewyrestand lyue that ys to
say paradys et they Wold not
tayl. yt. Than yt ys ryght and
rayson that qwenthey ar Dys-
cendyt in hel in the qwyche they
despyr the deyd that yt be denyet
to them. Et Wndowtably
theyr ys oon merweyflowe ha-
trent in hel of the spd et party
of almyghty iesu ovr redeptur
and of hys santys the qwyche
shal hapt and baytys the dam-
nyt for theyr synnyes by sych
maynaye that they Wold not
holp them in ony Wayes no
haue compassyon of theyr pay-
nyes. for the father shal not ha-
ue pitye no cōpassyō of the soon
r iii

to the chylderyn of the fathers
et mothers. The sayd damnyt
as says sat anselmus shalbe in
oon gret discord so that theyr bo
dyr theyr saowl may not accord
to gydder. For the body shal
hayt the saowl for thys that yt
as beyn ewyl pāsyet et the saowl
shal hayt the body for thys that
yt a falsylyt be Werl: the thyn
gys by yt mysdoynge by the
qwyche they ar in tormēt to gyd
der. Et the chylder shal pleyne
of theyr parēs so as yt ys Wryt
tyn in the ecclesiastyl: the. xli.
cheptur for thys they haue not
techt them the thyngeys neces
sarys to theyr awn saowllys et
that they haue not chaastyt the
qwen they haue sayllyt et tres
passyt selfways that they haue
not forbyddynge et restranyt
them to do ewyl: et that they ha
ue not monyft them et techt
them the thyngeys qwyche ar res
qwyrd et proffytabyt to go
werth them. De patre impio: cō
querentur filij. Et the parents
shal planze of theyr chylderyn
sayand that they haue laboure
in toght for the. Et ys they ha
ue gaderyt syndry thyngeys thes
tully the qwyche they haue not

restoryt. Et self Ways they ha
ue not doynge no almows of the
thyngeys ewyl taylor by them
the qwyche has not mayd resty
tucion of the qwyche they haue
sparyt the sayd thyngeys to theyr
said chylderyn. In the qwyche syn
nyes growously the olterers and
auaryceows of thys World the
qwyche by fault of mal:yn resty
tucion of the thyngeys ewyl tay
loryn they go they theyr Wyffys
theyr chylderyn posterite et ly
nayege to ewyrllest and damna
cion ys they posses Wyttany
the sayd goody: so ewyl taylor
the qwyche shoold be restoryt.
Et of thys We haue oon exam
pyl that the saowl of oon holy
man deuot Was rauyft et led by
oon good angel in hel for to se
the paynes of them that ar da
mnyt. Et saw the sayd āgel o mā
the qwyche lay obreyd i the depp
spot of hel. Et owte of the Wa
am of hyin cum oon gret tre
merweyflows hys the sayd tre
had maynay brāchys fulfyllt
of fenal burjons in the qwyche
Was hangyt damnyt saowllys
of men et of Women. Et of the
sayd playe of depp hel Ma layd
he of the qwyche Waam proce

byt the sayd tre / com oon gret
low of fyre horrybly of the
qwych was tormētyt the sayd
saowl the qwych hang i the
sayd brāchys. Et than the sayd
saowl al Dredant ashyt at the
good angel qwaith myght yt be
for qwaith caus they War han
gēt oon the sayd tre et in the
branchys of yt so crewsly tor
mētyt. To the qwych the angel
answeryt that he qwych lyes
in the Deyp of hel ys the father
of the fyrst begynnyng of al the
qwych hyngys in the sayd bran
chys. Et he has beyng other
tymys powyr bot he ys mayd
rych by hys olzers auarycyow
nes et thesye qwych as not
mayd restytucion of the thyng
ewyl acquyryd self Wape that
synaly he ys so deyd as to this
caus he ys eerdyd in hel. Says
also the sayd angel that they
that ar hyngant in the sayd brā
chys War the hoyrs of the sayd
fuer the qwych ha possessyt
Wyttanly the sayd gooddys al
so Wryghtwysly acquyryd be
the sayd Wsurper. Et as thys
caus they et al them qwych dys
cendys of hym the qwych hol
dys Wyttanly the sayd gooddys

ewyl acquyryd shalbe so dānyt
in the Deypnys of hel as they
that hyngys. In the qwych yt
apperys clerly that the Wsu
rers rappynewrs & theyffys of
thys World shoold dreyd the ius
tycs of god et that they shoold
not dam the for theyr chyldryn
of the qwych they shal haue no
consolatyon in hel bot al repre
wyngys et desolacyon. Et cer
tantly theremy considerāt that
the dānyt may not be holpyt
by prayers no by almows ne be
suffrages ne pennācs Wyth ow
they War Doyn by them or by
theyr frendys lyuant in thys
World no they may not be exal
tyt in theyr proppr parsons thys
qwych ys cleer ewydent of the
ewyl rich the qwich may not ha
ue zyt oon gowt of Watyr says
in thys mayner spelant to the
sayd dānyt. Qwych shalbe he
that shal haue meyrce of the or
qwaith ys he that Wyl or shal
mowen for the or Do pennācs
for the or qwych shal pray for
thy paycs & rest. As he Wold say
no man shal do for the for they
leyf theyr payn. Quis miseribi
tur tui aut quis contristabitur
propter te / aut quis ibit ad ro
x iiii

gandum pro pace tua. For in
hel thayr ys no redempcyon ne
ony smal cōsolacyon. Et so as
says sant anselmus et othez doc
tur catholycis that al the good
dys et al the ewylls of thys
psēt World may not twoch the
lest Degre of theyr parfeycyon
that they may not be had et pos
sessyt or mor or les so as yt ap
perys of al the Vertus and of
al the Wyses. Et certantly We
may not have ioy in this pre
sent World Wyth owt tryflesse
Wyth owt consolacyon no par
fyt heelt Wyth owt seylmes ne
the gooddys of the World may
not be acqwyryd Wyth owt la
boure possessit Wyth owt toght
no lest Wyth owt sorow no the
self Wape ewylls of thi World
Wyth owt presens to them con
trary. The qwyche ys in the he
wyn no in hel / for in hewyn ar
al gooddys in al the Degres of
parfeycyon. Et in hel ar al the
ewylls Wyth owt ony Degre
or pmyttyon of ony contrary
qwyche may caus consolacyon.
For the sayd ewylls and pay
nyes they ar mayd in theyr last
Degre of al consummacyon so
mych that they may no mor

grow. For theyr ys ppyt sorow
parfyt bynyng parfyt cauld
nes parfyt fylth parfyt Wayl
nes parfyt Desolacyon parfyt
Wrechydnes styngyng and po
wyrte so as that says sant gre
goyr that the Damnyt can not
thynk othez thyng bot to theyr
payn in the qwyche they ar and
ys al theyr cogytacyō & thoght
ys to sorow that they suffyr.
For that says Barath the pphet
in the thryd cheptur that the dā
nyt ar Seyd in ewyl sorows.
Mortui sunt in doloribus pessimi
s. In the sayd Wepynge
for to notysse the Dyuersyte of
paynyes et ewylmes for to De
not the crudelyte & the rygh an
teryte of them. Et thayr to
that ewyrych oon crestyn man
may eythly ymagyn the aboue
sayd crudelyte sant anselmus in
the booke of symplytydys put
tye oon sych examppel qwyche
ys long to rehers and for caus
of shortnes I pas ower. Et
consyderant of the paynes of
hel oon seylz man has sum rest.
Bot the Damnyt as seylmes
mortel Wyth owt Seyng and
Wyth owt rest. Et yt be so
that in hel after the Day of

ingement abyde the qualytez
contrayres to the elemens al/
wayes they shal not haue theyr
accyons myxt et temporyt as
they haue now for thys that
they shal not haue no tempo=
re no effecoon aboue oon other
for the byrnyng of the sper shal
not ext the caldnes of the Wa=
tyret of contrary the humydyte
of the hayr shal not temper
the drynes of the sper no mayl=
les the euyne et grauyte of the
erth. Et of thys ys Wrytten in
the booke of sapience in the .xvi.
cheptur the snow shal susteyn
Wetu of the sper et yt shal not
fayze. Nix et glacies sustine=
bant. Dim ignis et non tabescet
Certainly the damnyt shal sus=
teyn et suffyr al the paynes abo=
ue sayd by the owtwart creatu=
res by thys that al the creatu=
res shal punyssh the Damnyt
after the Day of the gret iuge=
ment general by infynyte Wayes
of maners. For the lecturer & the
crysstene of al the thyngys of
the qwyche ma blys malycyous
by in thys World shal be conser=
nyt in fowm of the elemens for
to punyssh et torment the sayd
damnyt thair to that the Wryt

may be Weryfyet by the qwyche
yt ys sayd in the booke of sapience
in the .xi. cheptur that ewyrych
oon damnyt shalbe tormentyt
by the thyng by the qwyche they
haue synnyt. The paynes abo=
ue sayd to thynk they ar horry=
fyl / to speyl they ar Dredabyf
Bot hela they ar ryght grewos
to susteyn. The rayson for thys
that the sayd paynes ar ewyr=
lestand. Et Werytably the
Doleur and the affeccyon of
them that ar Damnyt ys not
momentaryt / ymagynatyue / or
transsytyoryt Bot yt ys sensybyf
ferm contynuel et ewyrlerstand
for the body of them that ar
Damnyt shal byrn in ewyrl=
stand sper and they may not be
Wayfyt / so as We se that the
saoul raysonnabyf lyuant / the
body may suffer sorow and yt
may not dy. Of the self Wayes
shal yt be of the body of them
that ar damnyt the qwyche shal
suffyr ewyrlerstand paynes and
shal lyue ewyr mor thair to
that the deeth lyue ewyr mor
in hel in payn of the qwyche the
lyue as beynd deeth in thys
World by culp. Certainly the
holy man Job put Weel thys

Deeth ewyrclestand of the and
of the saowl befor the eyn of ys
thoght qwen he sayd to god.
Dimitte me vt plangam pau-
lulum Dolorem meum anteq̃
Badam. Lord god lat me plaze
the sorow of my syn befor that
I part of thys World the sorow
of owt syn qwen the retribucy-
on et payn of hel ys by vs pro-
wydyt Wyth oon gret Dreyd
leparit vs from syn. Et ewy-
rych oon man shoold leyp hym
Weel Dyligently also mych as
he may that he partyt not of
thys Woorld Wyth out he so
pennans for and he Dyscend in
hel of them that ar Damnyt he
shal newyt mor retowrn as yt
ys Wrytten in the boole of sa-
pyens. *Non est agnitus quis sit
reversus ab inferis.* Et for
that says Weel iob befor that I
go for idowtably for he qwyth
shalbe neglygent of wepyng et
mowning of hys synnyes i thys
Woorld shal go streyght in hel/
as the Sectwr the qwyth the
credytur says pay yt that thow
awys otherwys Ishal mayl: the
be put in prison bot thow pay yt
that thow aw. It ys so of syn-
nars the qwyth Dyscendys in

the chartyr and preson of hel
bot yf they pay by pennans yt
that they ar bownd to god. for
they shal Dyscend in Dyslmes
and horryfyl paynys of hel.
Et yt ys to notysy that theyr
ys iij. mayner of paynes in hel
two corporells et two spyr-
twelkys. fyrst theyr shalbe in
hel gret Dyslmes and mate-
ryalles for the Dyslmes of the
plays for the thylmes of theyr
hayr and the pryuarcon of the
lyght of the soon/ et of ych oon
other lyght. for the syer of
hel shal gheue no shynnyng bot
smool: Dyslmes / and styll-
yng. How weyl that yt be
that the syer natwrel as in yt
byrnyng and clarte alwayes
the syer of hel holdys in yt self
the byrnyng bot yt as no pro-
pyete of lyght. Thoght yt be
thayr to that yt tormetye mor
the Damnyt yt holdys in yt
sum clarte of Dyslmes thayr
to that the Damnyt may so
Wyth in the sayd syer for to
mot greyf theyr payn and they
Wyth the qwyth they haue of-
sendyt god. Segundly theyr
shalbe in hel oon other Dysl-
mes causys of produytys of the

fyth and of the bodyes of them
that ar damnyt mor blak than
swet or coly the qwyche shal ghe
ue and caus of them self oon
other. Syrlnes horrybyle and
abhomynabyle. The thryd
Syrlnes that shalbe in hel oon
other Syrlnes spyrytwell and
inwart. for the Damnyt shal
be blyndyt and prywyst wyth
in of al lyght of Wnderstan
dyng and of al congnoyssans
bot oonly of the congnoyssans
by the qwyche they shal seyl and
se the paynes of hel & the tor
mens qwyche shal tormet them
ewylestandly. The. iij. Syrl
nes that shalbe in hel ys War &
mor sorowful than al others
that ys to say to be partyt of
the presens of the most hye et
incomprehensybyl clarte & dy
syon of god. Et thoght yt be
so that in hel theyr ys no ordyr
of payn sorowful afflectyue af
ter as says the holy man iob.
Obi nullus ordo. for that
as yt ys sayd theyr ys Wnmyr
tyon and confusyon of paynys
et of tormens. Alwayes theyr
ys ordyr of the iustys of god
almgyhty the qwyche ordyr re =

qwyrys that ewyrych oon culp
be punyshyt and that ewyr as
mor offencyt shoold be mor pu
nyshyt after this as yt ys Wryt
tyn in the appocalyps in the
xviij. or in the Deuteronomye
in the. xxx. Theptur. *Quantū
glorificauit se in Delictis tan
tum Date ei tormentum et luc
tum. Et iuxta quantitatem de
licti erit et plagarum modus.*
Et Werytably after the dyspa
ryte and Dyfferens of the syn
nys theyr shalbe in hel Syuer
syte of tormens and of paynes
so as yt ys shawyn besor. for
as says sant gregoyr thoght yt
be that fyre of hel be oon and
commun to al the Damnyt al
wayes yt shal not byrnthe bo
dyes of them Damnyt egaly.
for they shal suffer et seyl the
byrnyng of the sayd fyre infer
nal after theyr demeryttys cry
mys et synnys and qwyche ys
mor synnyt shalbe mor tormē
tyt after the ordyr of iustys of
god. Theyr shal the Damnyt
haue gret horreur to se et to be
ewylestandly in the company
of the Dewylytys the qwyche
shal cun aboue the wyth ryght

horrybly fygyrps Inestyma-
bly after thys that yt ys Wryt
tynn in iob in the .xx. Theptur.
Dadent et venient super eum
horribiles. Et indowtably
oonewprych Damnyt shal ha-
ue horreur of hys propre fylth
in the consyderacyon of hys Wy-
lryt and abhomyrabyll statur.
Et so be yt that the sayd ar-
ower prydful alwaye they shal
haue horreur to se them self et
to be hold them. Thoght yt be
they may not so mych Do bot
they so them self no behold the
qwych shal caus them oon sych
confusyon that they Wold ne-
wyr be boorn yf yt War possy-
bly. Quath ys he that as no
Dreyd to be byrnt ewyrlstand-
ly wyth out ony cessyng Wyth
out deigno anychplyt to thool
et susteyn Syllmes and smoolz
lyrs ryth blak et obscur Wyth
out ony seyng qwaith clarte ys
yt to seyl the abhomyrabylls
stylzys of theyr propre body
et of the bodys of others Dams-
nyt and for to be tormentyt of
the Dewylls and Wyth them
to se theyr horrybly fygyrps and
to fynd no consolacyon no con-
seyl and newyr to haue no hop

to ewayd no to be Delyweryt
for to be ewyr mor owercum-
myt Wyth sorowys plantys
cryengis showtyngys of dewyl-
lys and cursyt damnet pewppl.
Certanly theyr ys no man so
assewryt bot he shoold Dreyd
and Downt to fal in the sayd my-
serabyll calymytes. Et that
shoold not contempyl qwaith
paynys to thool the aboue sayd
paynys et tormens et to be ex-
clusyt & partyt of the ioy of god
et to be partyt of the blesht co-
pany of angels and santys of
paradys. Et Undowtably
they et them qwych puttys in
theyr mynd the thyngys the
qwych We haue heyr befor Wryt-
tyng of the paynes of hel they
shal ewayd eythly Deydly syn-
shal haue Dreyd of god be for
theyr eyen be the qwych they shal
show al byceado penas of theyr
synnys by them doyng et syna-
ly they shal show the sayd pay-
nys of hel shal haue ioy & beaty-
tud ewyrlstandly. Et of cotra-
ry the Damnyt shal haue ewyr
mor syer i the ewyrlstand pay-
nes of hel the qwych syer of hel
as to the eyt the byrnyng theyr
ys gret & merweyllows Dyffes

rens Wyth the fyr materpel of
thys World the qwyche ys not
byndat to the regard of the fyr
of hel qwyche ys payntyt in oon
Wal the regard of the fyr ma
terpel of thys World. Et cer
taily yf theyr War ony man
strenyt to hold hys synger oon
howr in the fyr materpel he
shold be grettumly twrmetyt
in body et in saowle wylestand
by in the sayd fyr of hel in the
qwyche the paynys newyr shal
haue eynd. For yt ys impossy
ble to pas oon thyng infynyt
no to synd the eynd so as says
Aristotyl in the segund boole of
generacyon et corrupcyon. Et
indowttably and yt bar so that
god sayd to the dānyt saowles
I Wyl Do to yow thys grays
that al the sand that ys in the
World be gaderyt in oon yl that
wyl i oon thousand year i oon

thousand year not after theyr
cum oon byrd et taylor oon ewrn
Et after thys that the sayd yl
be taylor et leftyt I Wyl and
ordayn that ze be sawyt. The
sayd saowles Wold thanke god
et say god be blyshyt of ys gys
tye for owr payn thought yt be
so that yt be ryght log alwayes
yt shal haue eynd how Wyl yt
ys ghanat to us to suffyr pay
nys by syndy thousand of year
rys helas yt shal not be so as
sayd ys for newyr the saowles
damnyt may not haue ony hop
of redempcyon et this suffycys
as to the .ix. partye.

[The .x. cheptur et
partye of thys present
and short traycte shal
traycte of the paynys
of purgatory.

Deetli ewyrclestand of the and
of the saowl befor the eyn of ys
thoght qwen he sayd to god.
Dimitte me de plangam paulu
lulum. Dolorem meum anteq
bada n. Lord god lat me plaze
the sorow of my syn befor that
I part of thys World the sorow
of owt syn qwen the retribucy-
on et payn of hel ys by We pro-
wydyt Wyth oon gret Dreyd
leypant We froin syn. Et ewy-
rych oon man shoold leyp hym
Wee. Dyligently also mych as
he may that he partyt not of
thys World Wyth out he so
penitans for and he Dyscend in
hel of them that ar Darnyt he
shal newyt mor retowrn as yt
ys Wrytten in the booke of sa-
pyens. *Non est agnitus qui sit
reversus ab inferis.* Et for
that says Weel iob befor that I
go for idowtably for he qwyth
shal be neglygent of Wepnyng et
mowrnig of hys synnyng i thys
World shal go streyght in hel/
as the Sectwe the qwyth the
cret ytut says/pay yt that thow
awys otherwi Ishal mayli the
be put in prison bot thow pay yt
that thow aw. It ys so of syn-
nais the qwyth Dyscendys in

the chartyr and preson of hel
bot ys they pay by pennans yt
that they ar bound to god. for
they shal Dyscend in Dyrlnes
and horryfyl paymys of hel.
Et yt ys to notysy that theyr
ys iij. mayner of paynes in hel
two corporells et two spyry-
twelkys. fyrst theyr shalbe in
hel gret Dyrlnes and mate-
ryalles for the Dyrlnes of the
plays for the thylines of theyr
hayr and the pryuacon of the
lyght of the soon/ et of ych oon
other lyght. for the fyer of
hel shal gheue no shynnyng bot
smoolz Dyrlnes / and stynd-
yng. How weyl that yt be
that the fyer natwrel as in yt
byrnyng and clarte alwayes
the fyer of hel holdys in yt self
the byrnyng bot yt as no pro-
pyete of lyght. Thoght yt be
thayr to that yt tormetye mor
the Darnyt yt holdys in yt
sum clarte of Dyrlnes thayr
to that the Darnyt may so
Wyth in the sayd fyer for to
mor greyf theyr payn and they
Wyth the qwyth they haue of-
sendyt god. Segundly theyr
shalbe in hel oon other Dyr-
nes causys of produyts of the

fyth and of the bodyes of them
that ar damnyt mor blak than
swet or coly the qwyche shal ghe
ue and caus of them self oon
other. Dyrles horrybyle and
abhomyrable. The thryd
Dyrles that shalbe in hel oon
other Dyrles spyrytwell and
mwart. for the Damnyt shal
be blyndyt and prywyft wyth
in of al lyght of Understan
dyng and of al congnoyssans
bot oonly of the congnoyssans
by the qwyche they shal feyl and
se the paynes of hel & the tor
mens qwyche shal tormet them
ewylestandly. The. iij. Dyrles
nes that shalbe in hel ys War &
mor sorowful than al others
that ys to say to be partyt of
the presens of the most hye et
incomprehensybyl clarte & dy
spon of god. Et thoght yt be
so that in hel theyr ys no ordyr
of payn sorowful afflectyue af
ter as says the holy man iob.
Ubi nullus ordo. for that
as yt ys sayd theyr ys Wymyr
tyon and confusyon of paynys
et of tormens. Alwayes theyr
ys ordyr of the iustys of god
almighty the qwyche ordyr re =

qwyche that ewyrych oon culp
be punyshyt and that ewyr as
mor offencyt shoold be mor pu
nyshyt after this as yt ys Wryt
tyr in the appocalyps in the
xviij. or in the Deuteronomye
in the. xxx. Cheptur. Quantu
glorificauit se in Deliciis tan
tum Date ei tormentum et luc
tum. Et iuxta quantitatem de
licti erit et plagarum modus.
Et Werytably after the dyspa
ryte and Dyrferens of the syn
nys theyr shalbe in hel Dyrer
syte of tormens and of paynes
so as yt ys shawyn befor. for
as says sant gregoyr thoght yt
be that fyr of hel be oon and
commun to al the Damnyt al
wayes yt shal not byrnt the bo
dyes of them Damnyt egaly.
for they shal suffer et feyl the
byrnyng of the sayd fyr infer
nal after theyr demeryttys cry
mys et synnys and qwyche ys
mor synnyt shalbe mor tormet
tyt after the ordyr of iustys of
god. Theyr shal the Damnyt
haue gret horreur to se et to be
ewylestandly in the company
of the Dewylytys the qwyche
shal cum aboue the wyth ryght

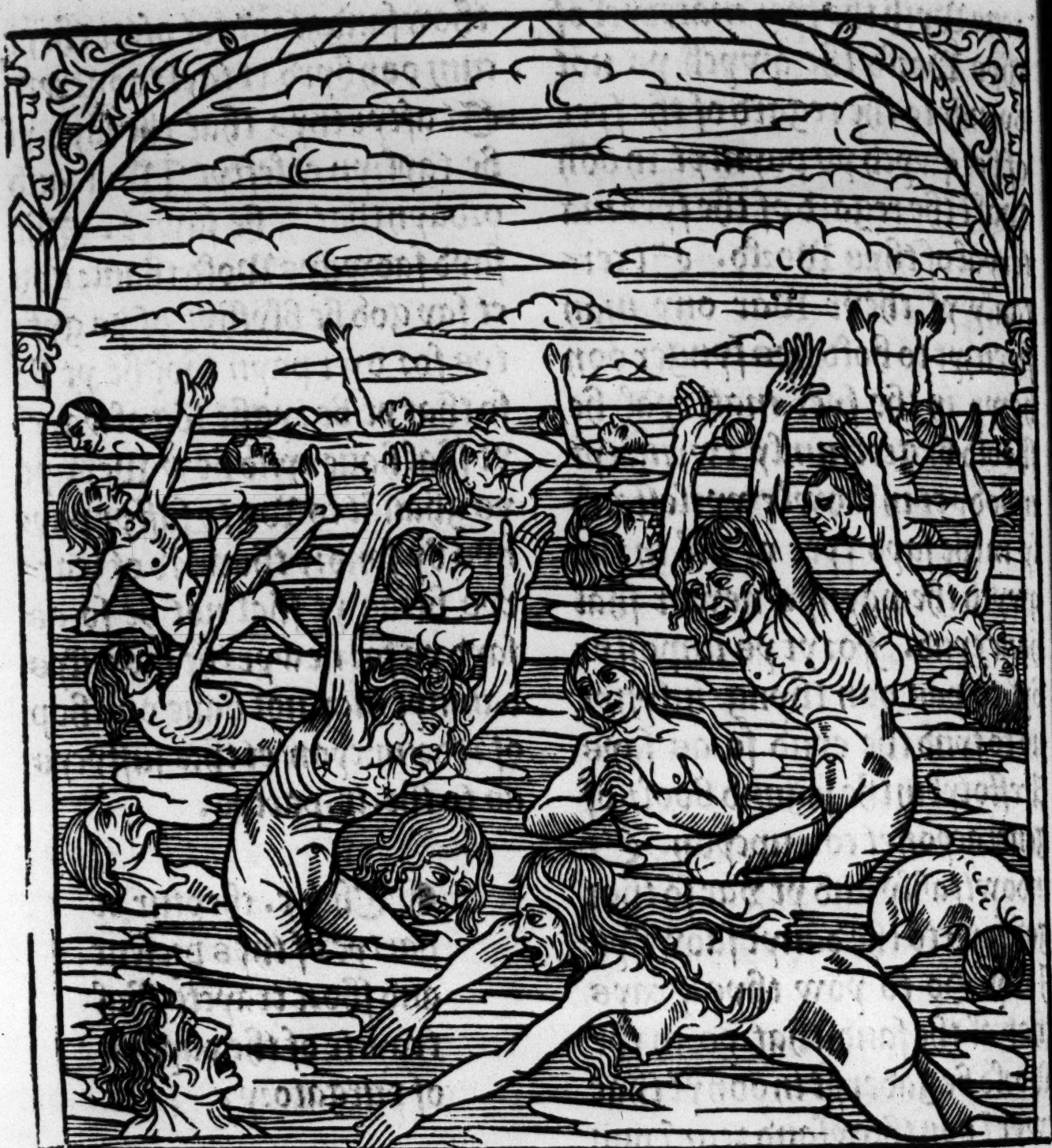
horryfyl fygyrps Inestyma =
bly after thys that yt ys Wryt
tynniob in the. xx. Theptur.
Dadent et Venient super eum
horribiles. Et indowtably
oonewprych Dammyt shal ha-
ue horreur of hys propre fylth
in the consyderacyon of hys Wy-
lyt and abhomyrabyll statur.
Et so be yt that the sayd ar-
ower prydful alwaye they shal
haue horreur to se them self et
to be hold them. Thought yt be
they may not so mych Do bot
they so them self no behold the
qwyth shal caus them oon sych
confusyon that they wold ne-
wyr be boorn ys yt War possy-
bly. Qwath ys he that as no
Dreyd to be byrnt ewyrlstand-
ly wyth out ony cessyng Wyth
out deigno anychplyt to thool
et susteyn Dyrznes and smoolz
lys ryth blaz et obscur Wyth
out ony seyng qwath clarte ys
yt to seyl the abhomyrabylls
stynlynes of theyr propre body
et of the bodyes of others Dam-
myt and for to be tormentyt of
the Dewylls and Wyth them
to se theyr horryfyl fygyrps and
to fynd no consolacyon no con-
seyl and newyr to haue no hop

to ewayd no to be Delyweryt
for to be ewyr mor owercum-
myt Wyth sorowps plantys
cryengis showtyngys of dewyl-
lys and cursyt damnet pewpyl.
Certanly theyr ys no man so
assewryt bot he shoold Dreyd
and Downt to fal in the sayd my-
serabyll calymytes. Et that
shoold not contempyl qwath
paynys to thool the aboue sayd
paynys et tormens et to be ex-
clusyt a partyt of the ioy of god
et to be partyt of the blesshyt co-
pany of angels and santys of
paradys. Et Wndowtably
they et them qwyth puttys in
theyr mynd the thyngys the
qwyth We haue heyr befor Wryt-
tyng of the paynes of hel they
shal ewayd eythly Deydly syn-
shal haue Dreyd of god be for
theyr eyne be the qwyth they shal
show al byceado penas of theyr
synnys by them doyng et syna-
ly they shal show the sayd pay-
nys of helz shal haue ioy beaty-
tude ewyrlstandly. Et of cotra-
ry the Dammyt shal haue ewyr
mor sfer i the ewyrlstand pay-
nes of hel the qwyth sfer of hel
as to the extathe byrnyng theyr
ys gret a merweyllows Dyffer

rens Wyth the fyr materpel of
thys World the qwyche ys not
byrnat to the regard of the fyr
of hel qwyche ys payntyt in oon
Wal i the regard of the fyr ma
terpal of thys World. Et cer
taily yf theyr War ony man
frenzyt to hold hys synger oon
howe in the fyr materpal he
shoolde be grettumly twrmetye
in body et in saowle wylestand
ly in the sayd fyr of hel in the
qwyche the paynyes newyr shal
haue eynd. For yt ys impossy
byle to pas oon thyng insynyt
no to synde the eynd so as says
Aristotyl in the segund booke of
generacyon et corrupcyon. Et
indowttably and yt Bar so that
god sayd to the dānyt saowlyes
I Wyl Do to yow thys grays
that al the sand that ys in the
World be gaderyt in oon yll that
wyl i oon thousand year i oon

thousand year not after theyr
cum oon byrd et taylor oon ewrn
Et after thys that the sayd yl
be taylor et leftyt I Wyl and
ordayn that ze be sawyt. The
sayd saowlyes Wold thanke god
et say god be blyssyt of ys gys
tyes for ower payn thought yt be
so that yt be ryght lōg alwayes
yt shal haue eynd how weyl yt
ys ghanāt to us to suffer pay
nyes by synde thousand of year
ys helas yt shal not be so as
sayd ys for newyr the saowlyes
damnyt may not haue ony hop
of redempcyon et this suffryes
as to the .ix. partye.

The .x. cheptur et
partye of thys present
and short traycte shal
traycte of the paynyes
of purgatory.



In the .x. et last par
tye of thys present
traytte after thys
that We haue de-
termynyt of the hor-
rybyl paynys of hel. We shal
traytte in thys party of the pay-
nys of the bytter fyr of purga-
toyr. Et besoz that We dysced

in the partyculyer & specyal deter-
mynacyon of them yt ys to no-
tyfy ys yt War so that god had
reweplyt that of al the menly-
wand in thys World that they
shoold be bot oon Damnyt ych
oon anens hym self shoold drepe
that yt shoold not be he the
qwycche by the sentens of the

lustye of god shoold be damnyd
so that gwen the redeptur of
the world sayd the Day of ys
sem to ys appoystyle oon of
you shal sel me and deluer me
to the towys they dyd begyn to
say et haue Dreyd lord ys yt I
the qwyche shal do sych oon tray
son. By moztaysson of the sal
wypour of the world sayd in ys
gospel in saynt Mathow in the
xxi. cheptur that syndry ar cal
lyt et for to haue salwacyon et
beatytud et that newyr the les
thayr ys few that ar choysyn et
sawpt/ewpwyche oon shuld dreid
weyl that he be not of them
qwyche shal be dānyd a reprewyt
abydand the paynyes of hel abo
ue sayd. Et that syndry men et
women ar callyt to the fayth of
god to haue salwacyon et that
they be damnyd a few sawpt y
apperys be oon figur of the old
testament. For We reyd in ge
nesy in the. vi. cheptur that god
the malzar for the synnyes et ly
cherys of men a Women send ys
in gement et Deluge general in
the qwyche al creatures raysson
nabye War perysht and dey
wy to the nombyr of. viij. par
sons the qwyche War sawpt in

the arch of noyel. Et so as the
viij. sayd parsons War les of
the thyngys i the regard to the
multytud of the parsons qwyche
Was perysht and lost. Syth
ways few ewpwyche shoold be sa
wyt in the arch that ys in the
fayth of the chyrch i the regard
to the damnyd that goys to par
dycon so as nombyr infynyte
after the woord of the ecclespar
stylz in the fyrst cheptur qweyt
he says that the nūbyr of fowls
lys that ys to say of Dānyd the
qwyche ar folys ar infynyte.
This as beyn spech lylz figuryt
in the entre of the eerth of pro
myssyon in the qwyche of al the
chyldeyn of ysrael the qwyche
com of the eerth of egypt from
the aage of. xx. and aboue they
entryt not. Bot two that ys to
say Josue et Caleph et al the o
ther Dyot in the Desert. In the
qwyche ys ghetryn to vnderstand
that few of men callyt by god
the creatur shal enter in the
eerth of promysyon that ys in
the eerth of the lywans of pa
radys thys apperys also in the
now testament in Saynt Luc
in the. xviij. cheptur qweyt
of

ys Wrytten that iesu cryst hap
lyt .x. lyppe men of the qwyth
they was bot oon that retowr
nyt towar hym for to thanlz &
to lowe hym. Et in the qwyth
yt ys oppynly gheuyt to Wn-
derstonde that Wyth payn the .x.
party of men menbyt et medy-
cynyt be holy baptysmyng shal re-
towrn in beaytyd for to lowe &
thanlz god ewyrlustandly. Et
that theyr ys few sawyt yt ap-
perys et yt may be eythly Wn-
derstandyt by the lyue of men.
for it is certayn that the iowst
ooly shalbe sawyt that Wytny-
ys the psalmyst qwen he says
spelzand of iesu cryst our rede-
ptur qwyth ys port of heuyn et
that ryghtusmen shal enter in
yt by fayth et deuocyon. Hec
porta domini iusti intrabunt in
eam. Of the self wayes yt ys
Wrytten in the fyrst popstyl of
saynt Petre in the .iii. cheptur
that the iust shalbe sawyt Wyth
gret payn et. Dyffyculte qweyr
may appeyr the men Wyth owt
pytpe & the synners. Et in effec
al thys ys this day i the World
theyr ys bot concupyscens of
the flesch or concupyscens of the
eyn or pryde of the lyue so as

saye saynt Joon. Et al thys ap-
perys clerly and ewydently for
the day in the World theyr ys
mor that Wys of lychery than
of chastety / thayr ys mor pryde
ful pewpyl than meyl: pewpyl
and mor Wrechyd pewpyl than
meyrcyful et meyl: et thayr ys
mor trompewrs et lears than
theyr ys Werytabyl pewpyl so
as says the Psalmyst that the
Vertys of the soonys of men
ar maydles: *Diminute sunt
Veritates a filiis hominum.*
Qwheyr for he may infer that
the Weryte of the soonys of
men that ys the Word of the
redemptur ys Weryfyed qweyr
he says syndry ar callyt bot
theyr ys few choyssyn to be sa-
wyt. Et to thys caus ewyryth
crystyn man shoold be dyligent
so mych as he ys in thys World
to do good Werks et to haue
perfyte hop that he shalbe of the
nobyte of them that ar choyssyn
the qwyche may not be Wyth
owt the parson haue pyt lowe
& charyte in god lowad & obepat
to hym aboue al thyng & kepāt
ys cōmandymēs & also lowant
ys nyghtbowr as hym self.
Et ys yt be by fragyltye of na-

that they fal in ony syn We
shoold recowyr to the sacramēt
of penans inso mych that he as
of good heelth et shoold not des-
ser to the morowynge or to the
deeth so as Doye syndry. The
qwiche puttys them self in oon
gret Dangyr/for as says the
doctur yt ys oon thyng ryght
diffycul et hard that ony mayl
saythful penmans that abyde
wnto the deeth. Et to thys be-
ys wytnes saynt Augustyn
that penmans at the howr of
deeth ys ryght perflowe thayr
synd We bot oon in al the holy
wryt/that ys to say the good
theef/of al them qwyche as aby-
dyng to do penans to the eynd
of thayr lywe qwyche ys sawyt
no the qwyche as Doyng sayth-
ful penans theyr god haue wold
haue that theyr shoold be oon
thayr to that no man shoold dis-
esper. for penans ys hool i the
man hool & seylines & waylines
in the wnselzys & deyde as in the
man deeth. As to thys cause
says saynt augustyn et yt ys re-
berst in the gret dycret. That
yf ony synnar beand in the last
necessyte of seylines that ys to
say in the dāger & peryl of deeth

et he beand in sych oon peryl et
necessyte the sayd pouyr synner
wold sayl or as he penans & he
indeyd saylzs yt sowdany he
deys of thys world. We shoold
not deny hym yt that he ashye
bot we presum not that he dyis
weyl I wayt not says sant au-
styen yf he passys of thys world
in sewrte we may weyl gheue
penmans bot we can not ghe-
ue seurte I say not that he shal
be samnyt et I say not that he
shal be sawyt. Et for that says
he/do penans qwyche thow as thy
helth/yf at thow doys so I pro-
mes the that thow art assureyt
for thow as mayd penmans in
the tym that thow myght haue
synnyt et offencyt god. Et yf
thow wyl abyde to do penmans
qwe thow may syn no mor thy
synnyes leyffys the et thow not
the. Et certaly yf god seys i the
intecyon and hart of the synnar
beand i seylines & artylzyl of the
deeth yf he trustyt to eshap & cū
to the heelth of ys seylines that
he wold leyf i syn as besoz et in
that intecyon he has oon cōtry-
cyon saynzet et samplyt et that
he shryue hym et maylzs ys te-
stamet & gheueys gret almowes
p iij

pmyttys to mayl: satysfa cyon
to them qwyth he has offendyt
et that he ashe the holy Wnryd
et cal thesantys of hewyn to ys
holp. Et thoght he do al the
thynngys aboue sayd for thys
so thys oonly he beleystys that
he shoold dy soon et be damnyt
ewerlestand. Et not for the
loue of god bot for the hatrant
et dysplaysans that he has of
hys syn bot Wyth thys he as
intencyd et he myght haue oon
xx. year mor ower that he shuld
ewyr mor parseueyr in hys syn
as sayd ys. Wyth owt ony Dy-
sculte he shalbe ewerlestandly
damnyt. for theyr ys bot cha-
ryte that ys to say leys to do
ewyl for the lowf of god et ha-
trent of the syn. Qwyth may
sayf manet not dreyd serwyl.
Et suppos that the benygnyte
te et clemens of god as largyt
et for ghewyn the cowlp of hym
qwyth Deserwys et abyds to
do penas to the eynd of ys lyue
alwayes he abyds bownd to
the thempozel payn the qwyth
shalbe satysfayt. Dayt et mayd
be oongret long spays of hym
in pugatory. Et the qwyth
payn he myght haue payt yt in

oon shoort et smal espays of ty-
me ys he had doynng penmans
in thys Woold in tym he leuāt
in hys prosperyte et heelth. Et
certainly the saowlys qwyth
Deys of thys prysent lyue in
grace et dyscendys in the spez of
proctory shal not be punysht
for the gret synmys bot Wyth
thys for the Wenyal synmys.
Et to this ewyrych oon parson
shoold do heyr penans in so far
as he ys hool et punysht ys body
et ys menbrys by the qwyth he
as offecyt god he beand i good
heelth et mayl: satysfaccyon to
god in thys Woold for hys syn-
mys for ys the man as lywyt in
dronknes et mayd excus he shuld
chastyt ys body by fastyng et ab-
stynēs. Et ys he as beynlyche-
rous he shuld scourge et chastyt ys
body et dyscyplene hys body for
to lyue chastely. Et ys he as of-
fencyt god be clothynng that ar
ower soft or be bedde ower soft
We shoold weyr the hayr cloth
or sum other sharp clothynng et
ly sum tym aboue hard thynng
Et ys We haue offencyt god by
dancys et placys that ar Warldly
We shoold go bayrfut to the
chyrch and yt War goodlyar to

satisfy to god in thys World
than in proctory / for so mych
we shoold aske at god that he
punyshe us heyr in thys World
So sayd saynt Augustyn to god
Lord god byrn me heyr Wyth
the spyr of trybulacyon et ryeff
me et cut my body by seylines
thayr to that thow forghewe
me my synnys et that thow cō-
dam me not ewyrllestādly. for
as says saynt Gregoyr god for-
ghewe syndry i thys Woorld &
sendys them no trybulacyon
thayr to that he Dam them e-
wyrllestādly. The others he
synnys and punysheys in thys
Woorld thayr to that he may for-
ghewe them ewyrllestādly and
that he may not punyshe them i
hel no i purgatory / for the thyn-
gys presuppōsynt We shal say of
them heyr after of the payn of
purgatory the qwyche ychoon
shoold beleve that the said payn
ys ryght sharpe et moze merweyl-
lowe thā he can say. Et thoght
yt be so that sum heretike byl-
say that theyr ys no proctory et
that qwen god forghewe the
culp that he forghewe the payn
et that al man that deys of this
Woorld goys in paradys ys yt be

so that the culp et the syn befor-
ghewyn of god so as Dyd the
good theyr yt Was sayd thow
shalbe Wyth me to day in paras-
dys qweyr he had Dyscendyt in
hel and the syn had not beyn for-
ghewyn / so as Dyd the ewyl
rych qwyche ys berped i hel. Al-
wayes ageyns synch heretike
thayr ys oppyn rayson ageyns
thē Wyth the autoryte et sayth
of holy chyrch et of holy Doc-
turs cotholike et syndry ex-
perpens and rewelacyōs mayd
to syndry dewoyt et holy par-
sons so as yt shalbe Declaryt
fully heyr after. The rayson
synch et yt ys cleyr ewerych oon
confessys that al syn ys not
mortel so as ych seylines ys not
mortel. Et selfwys al offens-
mayd ageyns owr nyghboure
in oon thyng publyk qwyche ys
not punysht of oon iuge secu-
lyer or ecclesiastike of the payn
of deeth. Self Wayes ys ony
crystyn deys of thys Woorld in
the stayt of Wenyal syn conly-
yt ys cleyr that the iustys of
god than shal not cōdam hym
to be punysht ewyrllestādly.
for they had no deydy synnys
qwe they deyt it followys that
p iiii

theyr shalbe oon tyme sayffyt et
not dampnt. Or than he may
not be saynt not wyth out he
be purgyt of the sayd synnyes
Wenpels. Than yt ys ghanant
and neydful to say that theyr
ys su plays in the other World
i the qwyche they shalbe purgyt
that ys to say proctory. Item
qwen ony shrypps the of theyr
ewy deydly synnyes be qwyche
they haue doyng or al the payn
ys put from them of necessitye
syche Ways be oon mayner of
sayeng that god be strangzet to
put away & forghete al the culpe
and the payn to gydder to the
qwyche he ys not streynget ne-
ydfully. Et ys they say that god
ys straynget to do that the
qwyche ys oon thyng fals & dayf
& that he Wold do & beyr meyl-
ly after ys confessyd Woorthy
& salutary fruyt of pennans af-
ter the Woord of sant ioon bap-
tyst in sant luc/i the thryd chep-
tur qweyr he says maylz Wo-
rthy fruyt of pennans. Certan-
ly thys proffytys. Et ys yt be
so that god ys not to thys ne-
cessaryly strangzet as he ys not
et that the contrycyon of the
parson War so gret that yt bar

suffycyand for to put away the
cowlp & the oblygacyon of ewyr-
lestand payn oonly qwyche ys
suffycyand & possybyl. Et that
by ys goodnes he forghete the
cowlp et the oblygacyon of the
paynewyrlestand oonly to the
qwyche the sayd parson by ys
deydly synyt followys that the
sayd parson abyds bound to
sum payn temporel / et ys the
sayd parson Decedys of thys
World how smal that yt has
payt and suffysyt the said payn
et pennans yt ys neydful that
yt be payd in oon other World
the sayd payn be yt not suffycy-
and payt. Et the said payn shal
not be ewyrlestand for the sa-
owl shal not be dampnt. Un-
derstandyt the remysseyon of the
cowlp tha the sayd payn shalbe
temporel et transytory et Wor-
thy of purgacyon in the other
World namyt proctory in the
qwyche the sawlls ar purgyt
et clengyt of thys qwyche yt ys
bound. Et the sayd payn is no
other thyng bot oon sharp syer
of proctory in the qwyche the sa-
owlls ar purgyt et clengyd et
qweyr they pay the remanant
of theyr paynes and pennans.

Sant gregory in hys dyalogye
says that yt ys al oonself sper i
hel i proctory as he says yt ys
oonself sper qwyche clenys the
gold and qwyche byrns the
strow. Et yt ys ghanat to no-
tyfy that proctory ys ordaynt
the lymbe of the holy fathers
of the qwyche proctory com the
saowlys befor the passyon of
the redept after thys that they
har suffyciently purgyt & clen-
gyd they assendyt to the sayd
lymb. We reyd not that the
good angels as punysht the
saowlys of good bot it har mor
ghanat to the ewyl. Et thoght
yt be that the ewyl angels de-
wylys of hel as no intencion
to deng the saowlys qwyche
ys in proctory / bot to crucify
them and punysch them yf they
myght aluayes after sant tho-
mas the saowlys of proctory ar
not punysht be the Dewyls
of the qwyche they haue had byc-
toyr. for they may not exers
theyr malys aboue the saowlys
of ptoyr as they do aboue the
saowlys damnyd. Thoght yt
be so that the dewyls presen-
tye them ryght horrybyle befor
the sayd saowlys of proctory

for to mayle them sorowful et
for to caus them mor gret payn
et afflyccyons for to se theyr
paynes bot the sayd saowlys
as of the contrary consolacyon
of the good angels as yt shalbe
sayd heyr after. That the sa-
owlys that dyscendys in pro-
ctory ar punysht be oon mer-
weyflows et horrybyle fyr yt
apperys be auctorytyes et pryn-
cypally be the auctoryte of sant
pol appoystyl qwyche says i the
fyrst poystyl qwyche ys byttyn
to the coryntyes i the. iij. chap-
tur. *Unius cuiusq; opus quale
sit probabit.* That ys to say
that the sharp sper of proctory
shal prey the operacyon of ewy-
rych man qwat yt ys. Says
also the appoystil that the deyl
et the operacyon of ewyrych
man abyde to be byrnt be sper
he shal suffyr grettumly bot he
shalbe sampt et purgyt be sper
*Si cuius opus arserit detrimen-
tum paciatur ipse autē saluus
erit sic tamen quasi per ignem*
Et of the qwyche sper spelzys
sant augustyn qwen he says.
*Purgandus est igne purgatio-
nis qui hic distulit fructum cō-
uersionis.* He shalbe purgyt in

oon other of the sharp syer of
proctory qwyth as defferryt in
thys World to town hym self
by pennans. Et certainly yt ys
owr sayth that for oon smal
pennans Doynge Wylfully in
thys World they may Delyuer
of oonlong et gret penans that
shal thool a long spaye penans
in the syer of proctory. Et he
qwyth defferryt et says that he
ys content to do hys pennans
in proctory / he ys lylz to hym
qwyth for oon halpenny the
qwyth he Wyl not pay grathly
he byndys hym to payn oon
hondreth. for the sayd payn of
proctory is moze greuous a oon
hondreth thousand myllions tha
yt of this present world. Helas
syndry ar in thys World qwyth
consydere not the crudelyte et
the bytternes of the payn of
the dreidabyll syer of proctory
et for thys caus they Wyl not
absteyn them from syn the
qwyth they ar lylz oon blynd
man qwyth passys be oon dan
gerous passages be the qwyth
he dowrft not pas Wyth owr
he saw yt cleyr. Theyr ys o
thers that thynkys Wyl bot
as heretyls soonys of the

dewyl of hel furth of the Way
of salut they beleys not for caus
they ar rotyt in theyr synys
et for that they Dreyd not the
sayd syer lylz to them of sodom
that bold not beleys loth of the
dystrowyng of cyte of sodo ne
go furth Wyth hym the qwyth
dyscendyt at qwylz in hel bodye
saowl yt apperys in .xix. thep
tur of genesys. Et yt ys sayd
comonly that oonfowl beleys
not qwyl the tym that he ressa
ys. Et theyr ys sum that dre
dys not the sayd syer of purga
toyr for that they haue not ex
speryment of yt. Et they ar
lylz to the dog the qwyth a not
beyn bynt for he Dredys not
the hot Water as he that as
beyn bynt. Et for that thaye
to that ych oon of vs haue per
fyt sayth et credens of the sayd
syer We shal allege yt that glo
ryous sant augustyn allegys
says in the gret decret. De pe.
Distinctio .xxv. et. vij. capita.
fi. Hic ignis et si eternus non
sit et cetera que sequuntur.
That ys to say thought yt be so
that the sharp syer of purgato
yr be not ewyrlstand alwayes
yt tormentys grettumly the

saowl. for yt exceedys al payn tē
poral that ony may haue sufert
or suffrys in thys woold. No
newer mooz may be fund for to
tornēt manny's flech sych payn
no so hard tormēs as the payn
of proctory. Thoght yt be so
that the holy martyrs as suf=
fert merweylows paynys et
tormens. Et of thys abowe
sayd bytternes et crudelyte We
reyn oon examppel in the holy
Wryt I put oon cas that oon
saowl has beyn byrnt by the
tym et spays of .xxx. zearrys
Wyth in the sayd syer of procto=
ry and that theyr com oon āgel
of god to the sayd saowl et say
god as gheuynt the faculte that
thow be oon Day heyr or that
thow return to thy Body in the
quych thow shal pay the rest of
thy payn the quych thow shuld
do i this purgatoyr by the tym
et spays of oon day. Et for pen=
nans thow shal lyue i the body
oon hondreth zear. Et al the
erth that thow shal go appon
shal be ful of gret sharp naylps
aboue the quych it ys ghanant
to the to go ewyr thayr apoon
they shal pper a hool thy feet
Wnto the boon. Et thow shal

not eyt al thy lyue bot bryd
Baylrynetwys the awer thow
shalt Drynlz gal myrre Wyth
Wynagyr and thow shalt not
be cled bot Wyth oon camel
strynt of hayr et thow shalt not
sleyp no ty bot aboue the eerth
et for thy cod thow shalt haue
oon sharp stoon vnder thy heyd
Indowitabyly the sayd saowl
Wold mooz Wylfully cheys to
retowrn in ys body oon hon=
dret h year et fusteyn the penans
aboue sayd than to by oon hoyn
day in the syer of proctory. Et
by this cleerly it apcryt that no
payn tēporal may be mayd spars
rayson to the sayd payn of procto=
ry. Et for that sayd Seyl the
gloryows sant augustyn qwen
he sayd that the syer of thys
presēt woold shuld not be clepyt
byrnat no actyf i the regard of
the syer of proctory quych ys
lyl to the syer of hel as to the
crudelyte of yt et not to the du=
racyon not mor than the syer
quych ys payntyt aboue oon
Wal shoold be reputyt as to the
byrnat as to the regard of the
syer materyal. Et for caus of
the aboue sayd crudelyte they
that ar i proctory thynlrys oon

moment ryght long. Et yt ap=
pears be oon examppel of two re=
lygyows me qwyth lowyt oon
other merueyflow. Seyl & sayth
fully in thys World and scrupyt
god oonlong spay both to gyde
der dewotely. fynaly oon of
them two Was seyl: wn to the
deeth. Et he beant in hys seel:
nes theyr apperyt oon angel of
god to hym qwyth sayd to hym
thow shal decess of thys World
in short tyme & thow shalt go to
proctory et thow shalt be theyr
the spays that oon may say oon
mes. Et also soon ys the mes
may be said thow shalt go forth
of proctory et thow shalt fle in
ewyn i gloyr et felycyte. Thys
the sayd relygyows reweylyt
to ys fallow prayant hym
that incontynent that he War
deyd that he wold eynd & say the
sayd mes and of thys he prayt
hym for charyte et saythfulnes
that they had oon to the other.
Thys the other promyst hym
In the morning the aboue sayd
relygyows dyscessyt et icoty=
nent ys fallow gratht hym to
the mes et so sayd mes et thes
doyeng he that Was dyscessyt
apperyt to the other ys fallow

sayat. O dysloyal & Wn sayth=
ful fallow thow as Deseruit
Seyl to be punysht & god shal
sent to the sa punyshon to have
forzet me so. The relygyows
al ful of Dreyd sayd / to hym
qweyr. for that I prayt the
qwen I Was lyuant that inco=
tynent after my Desces that
thow shoold reyd oon mes for
me. Et thow art oon felon i hu=
mayn et cruel fallow thow as
lattyne me be tormentyt in the
sharp fyre of proctory by the
spays of. xx. zearrys ne thow
no noon of my other brethers
as not sayd oon mes for me.
Et incontynent he that Was
lyuat sayd to hym that Was dy=
scessyt I promes the that they
charyon Was not eertthdyd et
incontynent that thow dyscessyt
I dysposyt me to say mes & I do
yt bot endyd at thy howr. Et
incontynent he that Was dy=
scessyt sayd to the lyuat / ys yt be
so yt ys ghanat to say that me
thoght the tyme so long for the
bytternes et the crudelyte of
the payny I thynk that I have
suffert et tholyt torment mor
than. xx. zearrys. Et than be
that Was dyscessyt thanlyt ys

follow et flew gledsumly in he-
ryn. Et in the qwyche clepeth
it apperys the folyshnes of the
qwyche Desyrys to be in purga-
tory and the qwyche settys not
by that they may cum theyr to the
qwyche saynt Augustyn. Nescit
quis petat qui purgatoriu petit
he that desyrys to be in procto-
ry he wayt not qwhat he ashes
for so as sayes the aboue sayd
saynt Augustyn that the payn
that oon saowl tholys in purga-
tory be the tym that thow may
oppyr thy eyr et clos them ys
mor gret/mor sharpe et mor gre-
uous than the payn the qwyche
clorows Saynt Laurens suf-
fryd and tholyt aboue the brans-
on of yrn. We reyd of gret Al-
bert qwyche chesyt to by .x. days
in purgatory and after thys he
oppyr to oon of hys freyndys
sayand to hym. O thow my
freynd how may nay thow sand
of yarrys haue I beyn byrnt in
the sharpe fyr of purgatory.
The menshoold ashe that god
wold seffend and kyepp them
from the fyr of hel / for Wyth
payn may be ony so ppyt qwhat
that ewyr they be of / for after
the psalmyst theyr ys non per-

syt bot oonly god bot Under
god et ys santtys theyr for We
may say Wyth payn yt ys gha-
nant that he be punysht by sum
Dayes in the fyr of purgatory
for thys that besoz the saowl
may fle in paradys yt ys gha-
nant that yt be Wyth out ony
spot of syn and Wyth out ony
fylth of syn so mych Depdly as
Wenpally so as yt Was at the
howr of baptysyng that qwen
he had resawyt the sacrament
of baptysyng. No yt may ne-
wyr se god bot fyrst he be re-
dwysyt to the sacrament of ba-
ptysyng and to the cleennes et
innocens of yt. Et alexander
of hallys aboue the cantylrys
in the .iiij. booke et .xviij. cheptur
says. Anima que cum macula
Venialis culpe recedit ab er-
gasculo carnis transibit pigne
purgatorij purganda anteq co-
spectui regis regum presentetur
licet Virtutum claritate multa
refulgeat. That ys to say that
the saowl the qwyche Departys
of the pryson of the body shal
pas be the fyr of purgatory
for to be purgyt et cleengyt be-
for that yt be presentyt in the
presens of the kyng of kyngys

Thoght yt be so that yt shynys
of mych gret clarte of Vertus.
De reyde in the dyaloge of sapne
Gregory that Bascaryus car-
dynal sayt so Dewotly and
holply et that after ys Dysces-
oon Demonyal Was Delywe-
ryt of the myght et possessyon
of the Dewyl oonly for the twe-
chyng of ys grayf. Et alwayes
after ys Deeth he Dyscendyt in
purgatory. for that in the elec-
cyon of two pappes he had sawe
ryt the oon moze than the other
by errew. How Weyl yt ys
possybyl to man to leys in thys
Woold so parfyty and holply
that after ys Dysces he fleys al-
ryght in hewyn so as yt appe-
rys of the chylder innocens and
of men qwyche as cummyt to
aage that as led so good lyue et
so parfyt in thys Woold. Sum-
may asheawat at the sawwlys
that entrys in purgatory. On-
to the qwyche We answer that
thre mayner of sawwlys en-
trys and shal enter in purgato-
ry. The fyrst at they sawwlys
the qwyche oonly has had con-
trycyon of theyr synnyes at the
eynd qwen they depart of thys
Woold Wythowt penne Wyth

owt satysfaccyon / selfwayes
the sawwlys of them qwyche ar
shyryng in theyr bodily heell
and Dys befor that they may
haue fulfyllt theyr pennans.
for the aboue sayd sawwlys
shal maylze oon eynd to pay al
theyr pennans in purgatory.
The segund sawwlys qwyche
Dyscendys in purgatory at the
sawwlys of them qwyche as tay-
lyze and resawyt in pennans
in this Woold of theyr synnyes
et fulfyllt them bot the satys-
faccyon that as beyn ghetynge
to them for theyr sayd synnyes
Was not suffycyant sych may-
neyr of sawwlys shal maylze the
remanent of theyr synnyes in
purgatory. Et certaly the men
at fowlych that resussys & Wyl
not taylze no hard pennans in
thys Woold. for yt ys oon
thyng moze eysy to Do et maylze
satysfaccyon heyr in the tym of
grace than to abyde to maylze sa-
tyssfaccyon in purgatory. The
iii. mayneyr of sawwlys the
qwyche Dyscendys in purgato-
ry at they the qwyche berys
Wyth them thair Wenyal syn-
nyes. Qwehyr for yt ys to no-
tyfy that the smal synnyes We-

nyals the qwyche as not beyn
put away in thys Woold they
shalbe greuously punysht in
purgatory for caus they haue
mayd no penance. for how
lytel that ewyr the syn be we
most mayl: penance and satys-
facion to the iustys of god in
thys Woold or in purgatory
qweyr the payn ys ryght gre-
uous and ryght sharp as sayd
ys. for and thou be hool and
thou slepp by sweynes qwen
thou ewrys ryng to the ma-
tyns or to the syrst mes & thou
wylt not go to the presbyng or
to the ewynsong byth owr law-
ful caus or ys thou seys Dans
or loyp/or mayl: ony playes/or
ys thou beholdys the fayr maid
dyns beyl grathyt & anowmyt
or that thou lawgh be lyghtnes
or that thou prouone Wayn
Wooldys Wnprossytabyt byth
plesane thys shalbe deydy syn.
for oon ewyrch oon deydy
syn not put away i thys Woold
thou shal suffer mo: payn in
purgatory than saynt Laurens
Dyd in thys Woold qwen he
was rosty aboue the Brandon
of yrn. *Gravitus est esse in pur-*

*gatorio q̄dm̄ oculus claudi & ap-
petiri possit q̄ illa pena quam
sanctus laurentius sustinuit in
craticula. Hec augustinus. We
reyd in the lyue of the ancyens
fathers of the ordyr of pres-
cheurs that oon good brother
after ys Dysces apperyt to oon
of ys brether & said to hym I am
grettuly twmentyt in purga-
tory for this that I haue droml:
Wyn Wythowt Watty: thaye
to I myght goodlyar sleep / Bot
pray god dewoytly for me that
I may be Selyueryt et ys thou
Doye yt beleyst that I shal cum
soon furth of the sayd paynys.
Et i the self book: be reyd that
oon good brother Das. vii. days
in purgatory for thys that he
had sayd sum sowlych Woold-
dys for caus of creacyon. Et
vndowtably theyr ys sawlye
that ar punysht be the spays
of .xx. year in purgatory / the o-
thers be the spays of oon hon-
dret the other by the spays of
oon thousand year and mo: / et
other by short tym for so mych
says Rychar of saynt Dycor.
*Alique christianoru anime vsqz
ad finem mundi ad ignem pur-**

gatorum et Dei iusticia sunt Des-
putate. That ys to say / that
the sawyls of sum crysty-
men & women ar ordant et ghes-
tyng to the sper of purgatory
by the ordynans of the iustys
of god. Wn to the eynd of the
World. Et Cesarus in hys
dyaloge Wrytys of oon sawl
qwyche has condampnt to abyde
i the sper of pectoer two thou-
sand year / bot by the suffragys
et prayers of saythful and De-
uoyt crystyn pewpyl yt was de-
lyueryt in two year. We reyd
also of oon Wyergyn qwyche
was syster of the holy martyr
saynt Cosm et saynt Dampen
that for oon Wenyal syn of the
qwyche sho was cōtryt no shry-
tyng. That ys to say / for caus
sho hard at ewyn sum pewpyl
danc & syng in oon plays qweyr
sho had sum lytel Dylectacyon /
that sho was ordant et cōdamp-
nyt. xliij. Dayes to thool the
sper of purgatory so as sho re-
weylyt after hyr Deeth to oon
holy man. Thys that zong
mayddes and he & sho qwyche
be ower greyt Wolupte and Dylec-
tacyons beholdys the Danrys

shoold Weyl consyder et notys
thys. Et thys shoold not be
lyl to them oon smal thyng to
be in purgatory oon smal spaye
of tym. For as sayd ys that
theyr ys no temporal payn that
may be mayd comparayson to
the sayd payn. So as the sawl
of oon man the qwyche was in
the sper of purgatory reweylyt
and sayd to oon of ys freyndys
to the qwyche by the playfyr et
Wyl of god he apperyt for ys
correccyon et sayand my payn
ys so greyt that ys al the World
et al the byllys and al the thyn-
gys Wyllybyle of thys World
byrnyt and that I War in the
myddys of the sper I Wald not
suffyr the hondreth part of the
payn of yt that I suffer. Et
Wyth owr dyffyculte oon man
shoold soonnar desyr to be. xij.
year in oon bed seylz of oon gre-
uous seylne than to byrndon-
ly oon howr i the sper of pecto-
ry. Et of thys We reyd in libro
de septēplici timore / that thare
was oon synnar the qwyche
god for to chastys hym and to
mend send hym oon hard and
sharp seylnes so long Wyl be

maye saye to god that he
wold put hym furth of thys
world. Et so as he mayd oft
prayer the angel of god ap-
peryt to hym et sayd. God has
send me towar the for to grant
the thy assyng cheys of two
thyngys the oon that thou be
in Daves in purgatory or two
year in the seplines in the qwyche
thow art. Et the said seple man
was gledful and chosyt the
deeth and incontynent he dyt
and ys saowl was led in purga-
tory and wyth in oon owt the
angel apperyt to hym to the
qwyche he assyt qwhat he was
the answeryt I am the angel of
god the qwyche as led heyr thy
saowl yt ys not possybl thow
be oon angel of god for the an-
gels of god leys not for thow
promysyt to me that I shoold
be heyr bot two Daves in pur-
gatory et I haue beyn heyr syn-
dayearys. Et the angel sayd
to hym I promes the that thow
shalt not beyn heyr oon hoyle howr.
Et sown the saowl said to hym
I pray the hane me to the world
for I am redy and grathyt to
thool at the seplines by sych et

so long tyme qwyche yt pleyes to
god by thys that I towyn not
in thys payn so yt was doyeng
by the dysposycyon of god. Et
qwen he was he dyd beyr al pa-
cyently by two year the seplines
that he was in. Et was ys pe-
nans thankful to god the may-
lar. for qwen he dyscessyt he
flew in paradys wythowt tho-
lyng of ony other payn in pur-
gatory. By thys apperys that
ych oon shoold be pacyens in ys
seplines and offer the sayd seple-
nes to god in satysfaccyon of
theyr synys. for he that ys
impacient he as Dowbyl hel.
The fyrst ys the seplines the
qwyche he murtherys ageyns
and the qwyche he berys yt im-
paciently. The segund ys hel
ewylestand danacyon. Et ys
they ass at me qwat spays of
tyme shoold they be punysht in
purgatory after the iustys of
god the saowl of ewyrych oon
crystyn man for the satysfaccy-
on of the payn of oon deydy syn
the qwyche he ys shrytyn of the
qwyche he as not mayd penans
in thys world. De answer that
rayssōnabyll that oon ewyrych

oon shoold be punysshyt i procto-
ry after the iustys of god for hit
satisfaccyon for ewyrych oon
deydy syn be so manyay year-
ys as theyr ys / that ys day i
vii. year. Et the rapson for af-
ter the betray iowst for ych oon
deydy syn they shoold gheue a in
iown penans i thys world. vii.
year so as yt ys wyrtten in the
xxii. q. ii. Hoc ipsum. But in
purgatory the year shalbe ghe-
uyng for the day. Et as to this
cause of thys qwyche we may sa-
tisfy in oon day in thys world
yt ys ghanant that we suffer in
proctory oon year. For god says
by the prophet Ezechyal in the
iii. cheptur to them qwyche as
tym of grace & of meyrce doys
penans in thys world. *Diem
pro anno dedi tibi.* That ys to
say / that I shal gheue the i thys
present lyue in the qwyche ys the
tym of grace and of meyrce oon
oonly day of penmans for oon
year the qwyche ys ghanant to
hym to beyr shalbe i the tym of
iustys. Et thys ys fygyrpt of
the chylder of ysrael the qwyche
war. xl. year in the Desere and
dyd abyde for theyr synnyng of the

entre of the enthe of promysyon
Et yf they had not offecyt god
by inuymaryng and dysobey-
dyens they shoold haue beynen-
tryt in. xl. Days. In the qwyche
yt apperys cleerly that god pun-
nysshyt the sayd chyldryn of ys-
rael oon oonly day by penmans
et payn of oon year. Et by thys
cleerly apperys that sum saowl
lys shalbe be long tym and gre-
woussy punysshyt i proctory for
in ych oon year or. iii. C. lxx.
days & in. vii. year ar two thou-
sand. S. C. lxx. Days. Et be so
manyay yearrys after the sayth-
ful iustys of god shuld be byrnt
oon saowl in the sharp fyre of
proctory for oon deydy syn.
Thys cōsyderys not they that
ar lycherows qwyche shoold be
punysshyt so long for oon deydy
syn for oon short dyslectacyon
charnel of the qwyche they haue
doynge and mayd confessyon
wyth purpos of satisfaccyon
to mayl: and to retowen not to
theyr syn wyth owte saynyng
Of the selfwayes Dronlars
pydful pewpyl / Danfere / blas-
phemowrs / lears / inwous / y-
rows / sweyrnes and them that

besyde the fastynge & the holy
dayes commandment of holy church
Et also the others synners
shold be diligent et consider
diligently thys that sayd ys
by the forsayd Dreyd et Doynt
that they fal not in the sayd
sharp syer of proctory. Et cer-
tainly no man shold haue mys-
hop for thynge that we haue
sayd. for thys shold be. Un-
derstandyt of the iustys of god
almighty in the other world
in the tym of iustys. Et so mych
as we ar in thys world in the
quych ys the tym of grays et
of meyrce god ys ryght meyr-
eful. for he contrycyon eru-
escens et shaam that we haue
of our syn shryuant our self in
hym by satisfaccyon that we
do in thys world by good weer-
lys by the trybulacions of
seynes et be the persecuspons
that we suffyr in thys world
patiently et wylfully oongret
partly of the payn of proctory
ys put away et forgheten. Et
forso mych yt ys oongret good
to shryue them of. for suppos
that he that abyde to mayl-
ys confessyon. Un to the rynd

of ys lyue in the artycul of the
deeth may be sawyt of be repēt
hym weyl. Et werytably
wylth owt ony syrcyon thys
the quych ys ryght hard as he
haue sayd in the fyrst present
traycte / alwayes he shal haue
les ioy in heuyn. for he quych
abyde to do ys pennans Un-
to the artycul of the deeth et he
quych has doynge pennans et
seruyd to god by the spaye of .xl.
or .l. year. a ryght wylth and
they differ in the meyrce and in
the syer as to thys caus yt ys
Wrytten in sant ioon in the .xiii.
cheptur. In domo patris mul-
te mansiones sunt. They may
ashe at me of the sawyls that
ar in proctory as ony consolac-
yons. The answer that they
haue .iii. mayner of consolac-
yons. The fyrst consolacyon
that the sawyls that ar in pur-
gatory as that the good agels
wysys and confortys the sayd
sawyls quych ar in purgato-
ry anonys to them the suffra-
ges the quych ys doyn for the
by theyr parens / freyndys / and
be others that lyue in thys
world. The segund consolacy-

on that the sayd saowles of
purgatory as yt that they ar cer-
tayne to haue everlest and bea-
tytud. Et for that saye saint
thomas that the saowles of
purgatory holdys the myddys
ettwys be the quych ar i thys
World and of them quych ar
bleshyd in heven they ar cer-
tayne of the everlest and gloyr
wyth out any abydynge. Et in
the World theyr ys abydynge
of bleshyng wyth drede. for
man lyuant in thys World he
ys not certayne yf he be in the
hatrent of god or in the lowe of
god or yf he be saved or dānyd.
Et they that ar in purgatory
abydys the meyre of god and
the beaytytud of everlest and
gloyr of heven wyth fewte
they ar certayne that they shal
not be dānyd in hel wyth the
dewyls. Bot they haue we-
raynderstondyng and un-
derstondys parfytly that they
shal fle parfytly in paradys
so soon as they haue payt theyr
penne. Et in thys presydet
the saowles of purgatory of
me of thys World be thys that
the sayd saowles of purgatory

ar certayne of theyr salut as sayd
ys and the sayd certynys ys to
them vngret consolacyon. The
thyr consolacyon ys hop that
the sayd saowles as ys thes
frayns of theyr frendys pa-
rens and couzys of othere de-
woyt parsons of thys World.
Et of thys we reyd oon exam-
pyl of two saowles the quych
the oon was in gret payne in
purgatory and alwayes yt had
gret joy for that oon good an-
gel reweyllit to it that that day
was boorn oon thysd quych
shoold deliuer yt of the spere of
purgatory be the prayson of
the sayd chylde the day that the
zōg chylde shoold syng hys fyrst
mes. Et the other saowl was
sorrowful for thys that yt had
no specyal freynd that prayted
mayd any suffragys for yt bot
oonly had hop in the common
suffragys the quych ar doy-
eng for al the saowles i general
and in thys tyme hop and conso-
lacyon. Et Werytably theyr
ys .iii. thyngys that shoold
caus us to holp the saowles
in purgatory. The fyrst ys the
bytter and sorrowful payn the

quych the sayd saowlye thool
lye in purgatory / for the sayd
saowlye ar ryght merweyl =
lowly in gret payn as sayd ys
at in gret powerte and sawlt.
The segund ys for thys that
the sayd saowlye ar woorthy
that we thynkzet that we holp
them. for al the sayd saowlye
ar the grace & charyty of god &
joye of the reavyn of hevyn
as to thys caris they ar woorthy
to haue holp and that we
holp them. The .iii. ys for
thys that holpand them we
shoold haue hop of the reward
that gwen the sayd saowlye ar
delueryt and that they shalbe
in paradys they shal pray for
us. Thys quych may appeyr
be exemply. for ys the soon of
concerthly lryng War. banyf =
byt Wn to oon certayn tym in
the quych he had fallt et neyd
of ony thyng & that theyr War
su good parson that bold holp
hym in ys neyd that ys in the
tym of ys necessyte and gwen
becom i to hys rewyn he wold
reward hym that as holpyt
hym in ys neyd. Et yt ys so
that the saowlye of purgatoz

ry ar sonnyes and doghterys of
god that as gret fault of holp
and of succowr. Et also they
that holpyt the shalbe rewaryt
Dyt gwen they ar furth and
fleyng in paradys. The .iiii.
raysson that shoold monys be
to pray for the saowlye of purgatory ys. for the suffragys
and gooddys Doyn the quych
we do for them yt proffyttyt to
owr self and we send the sayd
good dedys et suffragys be for
as messaggers befor we gra
thand the Wop of ovr saowl =
lye. Et heyr may be mayd oon
questyon that ys to. Wnder
stod ys the suffragys the quych
ar doyn in thys world for the
saowlye of purgatory ys they
proffyt to hym that doys them
¶ De Answer. after sant tho =
mas in ys .iiii. in the Dystryne
cyon. xlv. that the Werl of suf =
frage doyn by ony may be co =
syderyt in two mayners. fyrst
after thys that sayd Werl ys
clengyng of the payn by hym
by the quych yt ys also as by
the mayner of reward or of su
recompensyng. Et gwen to the
Werl of the sayd suffrage yt

appertenys oonly to hym by
the qwyche yt ys doyng. for yt
absolve hym by the qwyche yt
ys doyng of al the paynawyn by
oz of the party of yt. Et yt ab-
solve not hym that Doye the
sayd Werk of the payn doyng
by hym. Segundly the sayd
Werk of suffrage Doyng be
ony may be consyderyt in so-
mynch that yt ys merytory of
lyue ewyplestand yf yt be doyng
in clarte and that yt proceyd of
the root of charyte. Et as
to thys Werk of suffrage yt
prossytys not oonly for hym
by qwyche yt ys Doyng / bot
prossytys mor to hym that
doye yt after the say of the psal-
myst. *Oratio mea in sinu meo
conuertetur.* That ys to say.
My prayson the qwyche I do for
the saowlys of purgatory shal
retowrn in my Bosum and shal
prossyt to me for to haue ewy-
plestand lyue. Et sant Joon Da-
mascene says that qwat ewy-
ple be that traweyllys hym for
the salut and prossyt of theyr
nyghtbowr fyrst to hym self et
after to hys nyghtbowr. Et yf
they ashe be qwat suffragys et

Wayes may be holp the saowl
lys of proctory. **¶** We answer
that al the good Werks and
operacyons the qwyche ar made
for the sayd sharpe syer of pur-
gatory prossytys bot I fynd
pryncypally in the Wryt and
prechyng of holy doctours. th-
thyngys by the qwyche con-
monly we holp to the sayd sa-
owlys of purgatory. fyrst be
holp them and brynge them
holp wyth candel that ar lyghe-
nyt in the honour of god thaye
to that iesu cryst that ys Wer-
ray lyght lyghtnat al parso-
nat i thys World deluyr the
put them furth of dyrlines of
the sayd purgatory and lygh-
nyng them of hys ewyplestand
lyght. Et i thys syng be gheue
the byrnannt candel in the hand
of hym qwyche ys to go to deyde
qwyche shal dy thaye to that the
pacyet and al ys frendys at ys
Deeth Desyrys that iesu cryst
owr salwypowr and owr redem-
tur the qwyche as suffereth Deeth
and passyon for us qwyche ys
lyght of the world World lygh-
nyng the saowl be the Way of
dyrlines and myslknowyng by

the quych yt shoold go throw.
Et selfwayes they put Wyl-
fully abowt the beyr and body
of hym that ys deyed. iij. can-
dels byndis thair to that god
for gheue to the deyed thys that
they haue ofscyt god be thoght
by Word / by Werkz / and be ob-
missyon. And also qwen the
preyst says mes of the requiem
he prays. Vj. tymys in the mes
that the ewyrlestad lyght may
be gheuyng to them. Segund
ly they gheue confort and hop
to the saowlys of purgatory
qwen the encens ys lyghenyt et
boorn by the chyrch in suffrage
of them that ar Descessyt. for
be thys be desyr that the saowl
may be Delyueryt of al syn-
ning of purgatory qwayr yt
ys i the horrybyl synl and syer
and so as the smol of the encens
ascendys i hys sych lylz owt de-
scendon shoold ascend in hys
that ys in hewyn after the
Word of the spalmyst. *Diri-
gatur domine oratio mea sicut
incensum i conspectu tuo.* The
thryd hop that We holp to the
saowlys of purgatory ys ra-
syng holy Watyr abowe the

bonys and grawys of them
that ar descesyt. Et thys doy-
eng shoold the parson dewotly
dyssyft so as the byrnyng of the
materpal syer as skolynnyt be
Watyr materpal sych lylz the
byrnyng of the syer of purga-
tory may be temporyt to the
saowlys be the moyn of the
dew of hewyn / of grays / and of
meyrcy. The. iij. mayner they
quych ar in the syer of purga-
tory ar holpyt qwen We offer
at the mes Breyd and Wyn for
them that god Wold fyl them
and refrech the sayd saowlys
of purgatory and gheue them
drynl of ys Beatytwd and glo-
ryows Wysyon and put them
furth of the necessyte that they
ar in Thys mayner they ar hol-
pyt qwen We mayl prayers et
oraysons for them so as We do
for them that ar holdyn in pry-
son the quych may not be dely-
weryt be thair prayers bot be
the prayers solycytacyons and
requestys of others theyr pa-
rens and freyndys. Et Wer-
rably ar Delyweryt the sayd
saowlys be the oraysons of
good menet of chyldryn quych

ar ȝyt in the flayt of innocens
for Wythowt dyspulte sych
prayers proffytys gretely to
the saowlys. Thys apperys
by thys present exempyl. De
reyn of oon byshop right deuoyt
gwyche saw in hys slepyng oon
chylde aboue the boord of oon
weel of the sper of purgatory
and oon wand of syluer in the
gwyche hand oon cruyl of gold et
so as thys sayd chylde dyd cast
ys wand in the sayd weel he
drow oon saowl of oon ryght
sayr women after that he had
drawyng hyr the sayd saowl
flew in hewyn / & the sayd chylde
dyd drow synndy others. In
the moornyng after that the
sayd byshop was awaylmyt
he saw the sayd chylde in the
chyrch yard aboue oon grayf
the gwyche mayd to god oraysd
ryght deuoytly. To the gwyche
the sayd byshop askyd what
he dyd aboue the sayd grayf.
Et he answeryt / that he sayd
ys Vater noster & Miserere mei
deus. for the saowl of ys mo
ther. Et he thys Understod
the holy man that the saowl of
the sayd women was deluyt

ryt of purgatory be the prayer
of the sayd chylde. Et yt ys gha
nant to Understond that the
wand et the cruyl of gold was
the Vater noster. Of the sayd
chylde and the cord of syluer ys
to be Understondyt the Wyse
rere mei deus. The .vij. may
naye the saowlys of purgato
ry ys holpyt be the oblacions
of theyr freyndys thair to that
the sayd saowlys may be as
solyet et gwyche of the dettyl the
gwyche the ar bound anes god.

The .vij. mayner they may
souccur the saowlys of purgas
tory in requyrrant and prayant
the sanctys of paradys gwyche
make intercessyon to god for
the saowlys of purgatory. Et
certainly the sayd santys ar the
freyndys and messangerys of
god the gwyche we send to the
lyng of hewyn thair to that
he forghewe the saowlys for
the gwyche we requyre the. Et
to thys cause shoold deuoyt
tly requyre the gloriows sper
gyn mary / the gloriows sant
ys ioon baptyst / and ioon ewa
gelyst / and the gloriows ap
poflye holy saynt Petre / et

holp sant pol / et holy sant tho =
mas glorpows martyrs / sant
thomas / sant denis / sant sebas =
tyen / sant anthoyn / sant stewyn
Et the glorpows confessure
sant mycolas / sant benoyft / sant
martyr . Et the glorpows
wyrcyns sant lrateryn sant
barbara et sant clare . Et gene =
rally al the other sanctys of pa =
roky that they mayl: prayer to
god for the Delywerans of the
sayd saowl:ys . for theyr pray =
er they shal be eytibly delywe =
re . The .viij. mayner by the
wyrc We may holp to the sa =
owl:ys of proctory ys be fastyn =
ys afflyccyons and lnellyn =
ys prostrernacyons Doyn in
this World for the sayd saowl
ys of proctory Et Wndowtas
ly so that We se that oon mem =
ber ys sam brolyn and hurt
thayr to that the other be hoys =
yt et that yt return to conuales =
ce or so as We se of tymys that
we lat we bleed of oon member
thayr to that the other may be
holpt . Sychlyl: they that ar ly =
nat may mayl: satysfacyon for
them that ar Seyd ys they ful =
ly parfytyl pennans that Was
ghewynng to them qwen they ly =
yt Et also yt ys alwaye that

the pennans et satysfacyon ys
porcyonnet to the culp of them
qwyrc ar Dyscessyt . Et that
they that Doys and fulfylls
that they be i the flayt of grays
for so mych yt ys Wrytten . xiiij
q . ii . c . Animo ieiunia Sumentia
sunt auxilia Defunctorum .

That ys to say that the fastyn =
ys of them lyuant ar the holp
of the that ar dyscessyt . The .ix.
mayner by the qwyrc We may
holp them that ar in proctory
that ys that We pay weyl: law =
fully the dettyes of them that ar
dyscessyt . We reed i the booke of
propertes of Beys of honny
that thayr Was oon nobyl man
the qwyrc apperyt after hys
Dysces to oon of ys scrupteurs
the qwyrc Was ryght deuoyt
and Was the sayd nobyl man
bownd wyth cheyres of yrn byr =
nant merweyllowly be the feet
a by the haddys . a sayd to the said
seruat that ys hys wyff wald
pay al this that he awaght to oon
powyr synch qwyrc be namyt
hi a yt shoold ppyt mych for the
dylueras of ys painys . a thys
hard by ys wyf so deyt the said
synch a catyt wyth hym of al
the qwyrc yr houshald wa bund

et payt hyin of ys sayd labowt
Et the nyght followant the
sayd man nobyl apperyt in the
form qwyth follows. The sayd
howsbond was set inoon bath
ful of syer onto the throt bund
wyth byrnannt cheynres of yrn
be al the body. Et sayd to the
sayd Woman lows me et sown
sho losyt from the to eynd to
the other. Et thys Doynng hyr
howsbant thankyt hyr et sayd
I was so bownd fyrst in the
payn of proctory Wn to thys
tym that thow as payt al my
Dettes et thys in the qwyth I
was bownd to the sayd synth
Bot now I am qwyth et assoyl-
yt of the sayd payn off procto-
ry and I go in paradye by thy
good dyspyes. Et in thys cleer-
ly apperys that yt ys gret Dan-
get to hold the fee of powyr la-
bowters et iornay men. Quia
Dignus est operarius mercede
sua. The .x. mayner by the
qwyth We may holp the saowl-
ys that ar in the sharp syer of
proctory ys for to fulfyl the
Wetlys of meyrty bodyly and
spyrtywelly noryshant the po-
wyr samylper / gheuant drynk
to them that as thurst cletthynng

the power that ar nalyt wysse
and the prysonnere / beynd the
bodye of them that ar deyd con-
syllad the that ar ewil cōsepyte
et chastyant the mysdoars / con-
fort them that ar dysconfortye
supportant the noysunnere of
others / forghewant theyr enny-
mys prayad god for them that
ar qwyth et deyd. The .xi. may-
ner be the qwyth the saowllys
of proctory ys payant the testa-
mens et last Wyl of them that
ar deyd so as they haue orday-
nyt. Et that thys be the shor-
nest that they may wythowt
Delay / for be delayng the exten-
cyons of the sayd testamen the
powyr saowllys of the sayd te-
tature ar sum tym mor to men-
tyt in the sayd syer of proctory
The .xii. mayner by the qwyth
We may holp to the sayd saowl-
lys of proctory ys qwen ony syn-
fyll the penmans for them the
qwyth as beyng ghewynng i thys
Woorld to them besor the dys-
ses of thy parson. Et certainly
thys shalbe to them a ys proff-
tabyl thair to that the sayd
saowllys may haue les to pay
in the sayd proctory. Et yt ys
heyr ghanant to notify that .ii.

thys ar requyryd befor that
the satysfacyon and pennans
that ony doys for the saowlls
of proctory beyn to hym proffy
tabyl. fyrst that thys be aucto
rite of cofessur. Segundly that
the parsons for the qwyche We
mayl: satysfacyon may not ful
fyl them self the pennans the
qwyche they Wold do for them
self so as ys the saowlls of pro
ctory the qwyche at furth of the
plays in the qwyche they myght
do pennans & beyn blesst of
meryt. The thryd maner the
sayd pennans ys mayd in grace
that ys to say Wyth out Deyd
of syn. Et for so mych ys ony
that Wold dy et that he had co
mityd and ghewyn ys pennans
and satysfacyon yt shoold pro
fy to hym mych that he qwyche
takys the sayd pennans & that
he did mayl: yt lyghtly he shoold
be mor sown Delyweryt of the
paynes of proctory. The. xiiij.
maner that the saowlls of
proctory may be Delyweryt et
holp yt be We ys qwen We pay
and fulfyl theyr Woves the
qwyche they haue trespassyt Wo
want them in theyr lyving the

qwyche they haue Delayt to pay
thoght yt be that they Wold ha
ue fulfylt them and that they
haue had contracyon and sory
nyng them at the eynd of theyr
lyue. Et certanly yt ys oon sow
lych thyng and peryllows to
Wow to god or to ys santtys
the thyng that We Wyl not et
to pay them not thys that they
haue promysyt them. *Sacius
est non diuere q̄ dotum p posse
non perficere. xii. q. i.* The. xiiij
maner that We may holp to
the saowlls of proctory ys
qwen ony forghewys the sayd
saowlls of proctory the in
iurys et mysdedys that they
haue Doonto them they beant
in thys World presēt. Et pray
and god that he Wold forghewe
them the sayd synnes and al
other and he Wold allege them
of theyr payn. The. xv. may
ner by the qwyche We may holp
the saowlls of proctory ys
qwen ony syngys or says mes
ses for them. Et thys may
ner ys the grettest and the most
Pryncypal suffrayge Be the
qwyche We may mayl: les the
payn of the sayd saowlls. & of
a ii

thys We reepd oon examppel
in the lyue of the fathers of the
brether presheur that oon holy
father prior pryncypal of the
order in the holy certh / meylz /
gracyows et denoyt Was oon
tym in the chyrch qweyr he
maid ys orayson ryght dewoty
lyzo as he lestyt his syght tow
art the lamp of the qweyr he
saw oon shadow so as yt Was
oon brother Relygows The
qwych Was in oon Dyrkz habyt
ryght blak and Wicleyn to the
qwych he ashyt qwath yt Was.
Et he answeryt I am sych oon
brother the qwych ys not long
ago sen I Was deyde and in my
lywpyng I lowyt the Wyth oon
speculatys lowpyng. Et soon the
holy father ashyt how he Was
in qwath estayt. Et he answe
ryt ryght ewyl. for I am i oon
horrybly payn and fyer in the
qwych I shoold be thys. xv. year
Et the holy father ashit qweyr
for he shoold be punysht so log
et that he had lyuyt so ferwent
ly so relygowsly and deuotly
Et the saowl answeryt / as he
me not sych qwestyds for after
the iugement of god qwych ys

ryght ewyn I Dysseruyt Weyl
to thoyl the payn to the qwych
I am bownd. Bot I pray the
holp me by thy prayers and suf
frages. Thys the qwych the
holy father promyst to do to
hym. for so soon as the Day
Was cummyt the sayd holy fa
ther offryt to god the holy sa
crisy of the awter for the sayd
saowl. Et so as the sayd man
dyd hold the sacryt body of cryst
etwys ys handis after the fyrst
elewacyon he mayd ys prayer
for the sayd saowl Wsant of
thyr Wordys or lylz. My lord
iesu cryst ys the souldan qwych
ys lypng of payans had oon pry
sonner in hys presons and that
oon of ys frendys chamberlayn
qwych as seruyt hym faythful
ly be the spays of .xx. year and
he ashyt the sayd prysonneyr
for ys reward of al ys seruyt
that he Wold gheue hym the bo
dy of the sayd prysonneyr. The
sayd souldayn Wold not Deny
yt Wyllfully. My sawpwr et
redemptur iesus in the qwych
al meyrce et goodnes abondys
pleysyt the by thy blesht pas
sion to remember the of thy

pyte et meyrce and that thou
be not mor hard and plesurable
than the sayd sowdan ys of the
sarrayns. I am thy chamber-
layn. I haue scrupit the spydry
partys thou holdis in thy pres-
ence of thy godly iustys the
saoul of my faythful brother
pleysyt thy goodly goodnes for
to gheue me hi for my reward.
Et after thys that he had said
writ yt moze no oon tym no two
tymes wyth gret effusyon of
terys et weppynge et syndry
lamentacions after that he had
sayd et endyd ys mes. The fol-
lowyng he beand in ys orayson
after the matyns he saw the
saoul of ys sayd brother shy-
nyng as the soon. The sayd ho-
ly man ashyt gwaith yt was et
the saoul answeryt I am the
saoul of thy brother of relygyō
the quych apperys heyt / the ho-
ly father ashyt how yt was
wyth hym / the saoul answe-
ryt I am deluyeryt of the sharpe
payn of proctory et now I go in
hewyn gweyt I shal pray god
for the. Et thys the saoul par-
tyt / the sayd holy mā thankyt
it gheue lowenges to god. We
reyd also of oon nobyl man at

the eynd of hys Dayes send ys
soon toward the papp quych
was hys systers soon thayr
to ys yt pleassyt hym to pray
god for hym. Et the sayd soon
cō to the papp abowe. xij. howe-
rys after that ys father was
descessyt The papp quych was
oon man deuoyt and of holy
lyue put hym in orayson and
sayd oon mes for the saoul of
ys onkyt et eym. Et after the
sayd mes the saoul of hys sayd
onkyt apperyt / and sayand
to hym that after the ordy-
nans of the iustys of god that
he shoold be. xxx. year in the
sharpe syer of proctory / bot be
the ablatyon and by suffrayge
of the sayd mes oonly yt was
holly and wythout onydelay
yt was deluyeryt of the sayd
paynes of proctory and incon-
tynent sayd by / by holy prayer
and mes I go to the ioy of para-
dys. And be thys. ii. exam-
pys abowe sayd that the holy
sacryment of the awter and the
doyng of the messes ys the
pryncypal and sowerayn swy-
frayge be the quych we may
holp the saoules of the sharpe
synthoollabyt syer of proctory
& in

Bot they may marvel heyr oon
questyon / yf oon mes of requie
prossyts mor to the Dylpue
rans than oon other mes. To
thys questyon. ¶ We answer af
ter sant thomas in ys. iiii. that
in the offys thair ys not oonly
sacrysse / Bot wyth thys theyr
ys certayn praysons. Et for
thys the suffrage of the mes
contenys thyr two thyngys.
That ys to say praysons et sa
crysse. Say we than qwen yt
ys of the party of the sacrysse
asserys the mes yt prossyts
egaly to the sawyls of procto
ry of quych sant that ewer yt
be sayd of and ys the sayd sa
crysse the pyncypal thyng
quych byys in the mes. Bot
qwen yt ys of the party of the
praysons of the requiem pro
ssyts mor to the sayd sawyls
of proctory than oon other mes
for the praysons. Seleccynys
of thys in the sayd mes of the
requiem. Alwayes qwo Wold
do or say oon other mes of oon
other sant the Desault of the
sayd praysons so appropyet
for them that byscell yt may be
suppliet et recompenset by the
gret deworpon of hym that can

ys to say or be the intercessyon
of the sant of the quych they
aske the suffrage / of quych the
mes ys said Et yt may be ashyt
also yf we shoold do mes for
the zong chyldeyn the quych dys
cessys of thys World. Sant tho
mas answerys that we say the
suffrages of the mes for the zong
chyldeyn baptysyt not for that
the sayd suffrages prossyts to
the remysyon of oon culpe or to
the augmentacyon of gloyr / Bot
for others raysons that ys to
say for the consolacyons of the
lyuans et for to shaw that they
zong chyldeyn appertenys et ar
of hyon of bodys mistylrys of
test cryst / membrys et sonys
of the chyrch thys quych appe
rys qwen oon lrepps lylz form
et maynaye as to te gramyng
et erthyng of zong chyldeyn in
hocles as they do to the certyng
of ald men aage. Et the thyr
mayner for to recommand and
bryng to mynd the mystere of
owr redempcyon the quych ys
remembryt in the sacrament of
awter. Et be the quych metyt
of the redempcyon et passyon of
owr sawpwar & redemptar iesu
crist the sayd zong chyldeyn in

nocens abtenys salut ewyrls =
tad Wpeth owe tholynng of ony
payn of proctory et not be theyr
proppr meryt. Et alwayes yt
ys to notysy after mayster pe-
tr palad aboue the. iiii. of hys
sentences ys they say mes for
the sayd zong chyldeyn shoold
be mayd a sayd for al them that
ar dycessyt et shoold the sayd
oblacions et oraysons be repo-
rt to al the that ar deyed qwyth
abpys the meyrce of god in the
pwr of proctory. Sant thomas
answerys that bydynng that the
suffragges the qwyth. We do
spertaly that the suffrage that
we doo for ony ys of Wertu-
fynyt shalbe addressyt et ghe-
wyn by the intencion of hym
qwyth doys yt or to qwoom yt
pleas hym et for that yt shal
proffyt to hym for the qwyth
ys yt may as to the Delyuerance
the Dymynucion of the payn
mor thā yt doys to other. Bot
qwen congratulacions in wart
consolacion after thys that the
saowl qwyth ys in pcharpte in
graceys ioyows of the gooddy
of other. Et in thys the suffra-
ges doyn be ony for ony saowl
proffytys to al the saowllys of

proctory and mor to the qwyth
at i charpte. Et be thi apperys
that qwe ony causys to be doyn
ony suffrages for the saowl of
ys father/or of ys mother/or of
ys nereft freyndys as cousyns
or others al the saowllys of
proctory at gledsum. Bot we
shal asbe heyr that ys to say ys
the suffragys doyn be oon ewyl
mā ys they proffyt to the saowl
lys i proctory. We answer that
the suffragges may be mayd
be oon ewyl man in two may-
ners. fyrst the suffragges
prayers oraysons may be may-
yd be oon ewyl man so as be
oon mynyster publly of the
chyrch z of god so as oon preyst
qwyth. Doys mes in the scrups
of the that ar deyed in the chyrch
Et Unfaylant of oonspch my-
nyster proffytys to them that
ar deyed. Segundly the prayers
oraysons suffrage may be mayd
for the that ar deyed by oon ewyl
man of ys proppr mowynng and
spch prayers proffytys not to
the saowllys of proctory. for
yt ys Wrytyn. De cratis inuo-
lutis pro alijs orare non potest
i. q. i. f. i. t. Et alwayes ys oon
ewyl man ordapnt in flayt of
(iiii)

Deydly syn ghewe almows to
oon powyr parson the qwyche ys
in the steyt of grace et that the
sayd powyr man in the Way of
the sayd almows War excyt to
pray god for the saowl of hym
for the qwyche the sayd almows
Was ghewyn be the sayd syn-
nar undowtably the sayd al-
mows shal proffyt to the sayd
saowl. Et yt ys ghanant to no
tysp that the suffrages ar doy-
en by the comammandemēt of
hym qwyche ys lyuant in chary-
te as of hym qwyche ys descessyt
in the steyt of grace / sych swf-
frayges proffytys to the saowl
qwith estayt that ewyr he be
he that Doye them. Et ys the
sayd suffragys be Doyen be the
comamandymēt of sum qwyche
ys not i the steyt of grace qwyche
comandys that they do the bot
yt ys at the howr that they Do
them beand in the steyt of gra-
ce. Self Wayes ys ony be in gra-
ce at the pwr that they comand
or ordon that they Do sum suf-
frages proffytys so that they
taye thankful the comamander-
ment that they have Doyen or
comandyt of new he beant in
the steyt of grace. et self Wayes

ys ony be in the steyt of grace at
the howr that they comand
or ordayn them that they Do
ony swffragys suppos that
they be not gwen they Do ys
syche suffragys shal proffyt to
the saowlys of them that ar de-
cessyt. Et after the sentens of
rychart in ys. iij. in the distyn-
cyon. xlv. in the. iij. artykyl et
segund qwestyon how Weyl that
sum be in charyte gwen he sen-
dys sum suffragys to be doyn
et that he ressaye the scrityps
of the sayd suffragys shal not
be so merytabyl as ys yt War
doyn by oon mynyster beand in
grace et in charyte for yt War
so syche suffragys shoold be me-
rytabyls of both the partyes.
That ys to say of the syd of
hym that causys yt to be Doyen
et of the syd of the executur. Et
now We have to se oon qwestyō
that ys to say of qwith man
pleynzes the saowlys that ar
holdyn in the syer of proctory I
synd that they sayd saowlys
planzes of. iij. maynez of pow-
yr. The fyrst of the that they
have ghenyng ony benyfyce
in thys World. Certanly the
sayd saowlys compleyys of

theyr ingracytyd of thys that
they gheue them not other be-
neficyes spyrytwels bot they
forzet tham of al. Et in theyr
parson says the psalmyst. Obli-
uioni datus sum tanq̃ mortuus
a corde. Et certainly yt ys oon
gret Wynthanlfulnes & ageyns
rayson to forzet thayr good-
doars Wythowt that they do
them ony grace. Or yt ys so
that we may not otherwys
thanl the saowlles of the that
ar descessyt of the benyficyes the
quych they haue ghewyn to us
bot be the prayers the quych
we do or caus to be doon for the
for thys caus ych oon shoold do
Dyligens to pray for them.
Segudly they plenzay of theyr
hoyses the quych posselles et
holdys theyr herytayges the
quych they haue conqweryt
and the quych ar requyryd
wyth labours alwayes they
thynk not of the. So as theyr
ys syndry soornys and dother
lyster soornys cowspys & others
quych posselles the gooddys
of theyr for bears and byys
gownys & hors et bygges gret
bowys & that spendys the sayd
gooddys in pryde & other synnyes

in lycherys pallardyses in ban-
dryes & in other thynngys super-
flewes. Self Wayes Doys the
Wedows quych marys them
incontynent that forzettes the
saowlles of theyr howsbans
that ar Deyd. Et generally al
them that holdy the sayd good-
dys of them that ar Deyd the
quych ar boundyn to holp to
them that ar deyde of the quych
they haue the gooddys. Et ys
they do not the sayd saowlles
playnzes of them sayand thys
that ys Wrytyn in iob in the
xx. Cheptur. Quare me perse-
quimini sicut deus et carnes
meis saturamini. That ys to
say. Quayr for persecut & we
as god and sylles zow of our
flesh gooddys / substans / Wyth-
owt that & haue ony pyty of
us. Theyrcply the sayd saowl-
les planzes of theyr executurs
the quych expedys not lyghtly
theyr testamens and pays not
theyr dettes that they haue left
bot deffertys them to pay theyr
Dettes from Day to Day the
quych ys ageyns charyte and
faythfulnes. for after sant tho-
mas the saowlles in so mych ar
frustryt of the holp the quych

We shoold mayl: them. That
ys of the allegens of the payn
that they shoold haue yf the
sayd testament had beyn qwy-
t yt in tym. Et certainly they
qwyth dyssauys the that ar de-
cessyt in the excucyon of theyr
testaments offencys grewously
god et ar ostrymys grewously
punysht not oonly in thys
Woorld bot in oonother. Of
thys We reyd oon exampyl of
oon of the kynyghys of charles
the gret the qwyth sead be hym
that he shoold enter in the feyld
ageyns hi enemy prapt oon of
ys cowsyns yf that he descessyt
in the sayd batayl that he wold
sel ys hors et ghewe the syluer
to the powyr pewpil. It happyn
nyt that he descessyt in the sayd
batayl et for caus the sayd hors
was sayt the sayd cowsyn dyd
hold yt Oon smal tym after the
sayd saowl of hym that was de-
cessyt apperyt cleyr et shynyt
ys the soon befor the sayd of hys
cowsyn qwyth has holdyn the
sayd hors sayand. O fals trapy-
tur & Unfaythful cowsyn thou
has causyt me to be tormentyt
in the sharpyer of proctory be
the spaye of. viij. Dayes for

thys that thou as not ghewyn
the syluer of my hors so as I or-
daynt the. Et certainly thou
shalt not eschapp wythowt pun-
nyshon. For by the ordynans
of the iustys of god the Dewp-
lys shal beyr the day thy saowl
in hel. Et I go clengyt et pur-
gyt of syn in the gloyr and fely-
cyte ewyrlstand. Et so wdanly
in the ayr was hard oon cry as
lyons / of beyrrys & of wolffys
the qwyth tulz the trapytur exe-
cutur and dyd beyr hym sow-
danly the qwyth sen syn was ne-
wyt seyn. Et thys shoold ghe-
ue dreyd to trapyturs and to
ewyrl executurs the qwyth hol-
dys the gooddys of the powyr
seyd pewpyl the qwyth fullfyll-
ys not theyr testamens et theyr
ordynas. Et of sych executurs
qwyth Dessauys the saowtys
of them that ar descessyt says
the decret. *Debita suffragia p
mortuis non redētes fures sūt
sacrilegij et excommunicandi.
xij. q. ij.* That ys to say that he
qwyth ghewys not the suffra-
ges to them that ar seyde ar
theyssys sacrilegys & woorthy
to be ewyrlstand cursyt & wor-
thy of ewyrlstand dānactō The

iii. mayner they that ardeces-
syt plazes of respygows / of me
of chyrch / et also of the powyr
pewppl the qwyche receyve
the almes of the sayd deyde pew-
ppl. Et alwayes they pray not
for them so saythfully as they
shoold. Self Waye they planze
of them that as benefices / cha-
pelles / prebendes / et qwyche pos-
sessys in theyr abbays the good-
dys of them that ar desseynt
appropryt to the sayd abbays
the qwyche prays not god so de-
uotly as they shoold for the
saowlys of them qwyche as re-
sawyt the gooddys of them.
for al parsons that lywys of
almes shoold be more deuot
et more contynuel in praysons
than other parsons for thys
that they shoold not only pray
for them self but wyth thys for
the qwyche and the deyde for the
almes qwyche they ar sustenynt
Et thys ys wrytten in the be-
cret. x. n. i. Et certainly no par-
son qwyche may leys of pe la-
boure shoold not leys of al-
mes. for the powyr seyl et
Waye pewppl et powyr preson-
ner the qwyche may not laboure
shoold properly resayf the awel-

mes et for the or for others /
et not they that ar stark et deys-
werpt a may labour. Impoten-
tibus ad laborandum tantum-
modo danda est elemosina. xxx
q. i. Et of them qwyche resawyt
the almes et pray not sayth-
fully so as they shoold for the
saowlys of them qwyche they
haue resawyt the sayd almes
We reyd oon sych examppyl in
the dyaloge of cesarus. That
oon powyr pylgrym dysseynt
and he gheue ys gown to oon
preyst et commendyt ys saowl
to hym. The qwyche gown the
sayd preyst tul: dyslygently and
dyd beys yt in hys hows. Et so
as syndry doas to day qweyr of
yt ys pyty after that he had the
sayd cleythng and he thought no
more of the said saowl of the pyl-
grym. Soon after the preyst
was noyys in the ordyr of cy-
teaws. Et he heard oon day in
the dortur qweyr he dyd slepp
he was raryst in the paynes
of hel qweyr he saw the deyde
the qwyche dyd cast greet cryng
plantys et mowmyngys a howl-
dnt the sayd gowne playnt yt a
fowl of pyl: dyd lyt yt. a wyth
the sayd gowne a coveret et

smpt the nelz of the sayd preyst
the qwyche dyd awayle cryant
horribly help me. And sown
com syndry of the relygyous
the qwyche led et tolymt hym
of the tolymyn of the cors. To
the qwyche he sayd sey heyr I dy
I am bownt. Et so as they co
neyr hym for to se in qwaich
stayt he was they saw et fand
that ys heyd was byrnt. Et
brought hym half deyde in the en
fermery in the qwyche he com
after in heelth and dyd pennans
of ys neglygens prayand dewo
tely for the saowllis the qwyche
was to hym recommandyd et
aboue al for the saowl of the pil
grym. Et certanly ych oon for
theyr power and myght shoold
help the sayd saowllis of proct
ory for that syndry dys that
as no parents no frendys in the
World qwyche may help them
no pray for them / as to thys
caus at the sayd saowllis gre
tunly holopn in the sayd pay
nes. Et thys apperys be exam
pyl of oon saowl the qwyche ap
peryt to oon holy fader of relys
gyon sayand to hym that he
was cōdamnyt in the sayd pay
nes of proctory Wnto the Day

of iugement Wyth that yt War
holpyt by the prayers of holy &
dewot men. We reyd also in oon
sermon that sain saowllis has
beyn in the sharpe syer of procto
ry in the sayd paynes from the
tym of Jesu cryst Wnto oon
thow sand year after for sawlt
of freyndys cousyns or parents
qwyche as doyn no holpyt Wyth
ony suffragges prayers for to
delyuer them of the said paynes
Et yt may be that sa saowllis
ar ynt sen the tym of our rede
tur Jesu cryst as sayd ys in gret
paynes tribulacyons and tor
mens & shalbe Wnto the Day of
iugement for thys that in thys
World qwen they lyuyt as not
acqwyttyd ony freyndys qwyche
as doyn no Doyes prayers suf
frayges to god for to souowr
them et help them of theyr dow
lewte et sayd paynes. Dweyr
for we shoold so mych as we ar
in thys World acqwyt the pray
ers et suffragges of the chyche
of holy & dewot parsons thair
to that be thair oracyon & pray
ers after our Dayes that we
be dyscessyt of thys World god
the maybiar gheue us ys gra
ce et haue ppty of our saowllis

et gheue We ys meyrty so that
we may ewayd the paynys yf
that yt be so that We be ordy=
nys be iustys of god be ony tym
to be in the sayd paynys of pur=
gatory. Et thys suffycys for
the .x. et last partye of thys pre=
sent short and lytel traycte. Et
praynd et reqwynd al the
ryddas et al the exrrars that
yt pleassyt them ryddant and
exrrand sum tymys thys that
I haue sayd heyr befor in the
sayd lytel et short traycte sayd
and translatyt et Wryttyn of
the menarrabyls et horrybyle
paynys of hel et of purgatory.
yf theyr be ony thyng qwyche ys
not so Dewly translatyt and

Wryttyn that may reqwyre bold
supply to my smal et lytel Wn=
derstondyng and pleyys them to
say god haue meyrty of the sa=
owl of the interpretwr/translas=
to: et actor: et of theyr fathers/
mothers/parens et freyndys.
Et god by ys grace hepp et def=
fend them of the sayd paynys
of hel et purgatory/ et gheue the
ewyrlstand blyss by samohet
not nywel. Amen.

¶ Heyr endys the traycte
of the paynys of hel et
of purgatory. Et the be=
gynnyng of the traytte of
the cumyng of antecryst.



Befor that We trayt
te of the ioyes of pa
radys holpād ovr
płord We haue intē
cyon to traycte of
al the thyngys the qwyche may

mones man to dreyd godz lowe
et consequently to dy Weyl. Et
fyrst We ſhal traycty et ſay of
the cūmyng of antecryſt / et of
ys byrth / et qwen he ſhal leſſe
in the World. Et of the parſe

mayon that he shal do to the
 chyrche of ys beynge et lrytynge
 et of the payn that he shal suf-
 fer in hel. Et after i the segund
 partye of this tractye We shal
 tracte of the .xv. synngys or to-
 lmyngs that shal cum befor the iu-
 gement general of god. Et in
 the thryd partye of the sayd iu-
 gement general. Et in this .iiii.
 partye et fynal of the ioyes of
 paradys.

The fyrst party of
 the cummyng of ante-
 cryst and of the byrth
 of hym.



When to the fyrst partye
 We shoold beleve et hold

that our salwypour Jesu cryst
 shal not cum to ys iugement ge-
 neral bot fyrst antecryst enne-
 my of our sayth shalbe cumyt
 in the world of the qwych cum-
 myng the lymytacyon of the
 tym ys of al incertayn after
 thys that says the appoystyl in
 the segund pystyl the qwych ys
 Wrytten to the Tessalyns in
 the segund cheptur. Rogamus
 vos per aduentu domini nostri
 iesu christi vt non cito mouea-
 mini neqz terramini. et cetera
 que sequuntur. That ys to say/
 I pray you my Brether be the
 cummyng of our lord iesu cryst/
 that ye mowe not no drepe not
 so sown so as at the day of the
 lord. That ys to say/the day of
 the iugement Wat neyr. Et
 lrepp weyl that ony of you
 drepe not i no mayner. for the
 lord iesu cryst shal not cum to
 ys iugement general Wnto this
 that certayn departement et dy-
 uysyon be fyrst cum et that the
 soon of pbycyon/that ys to Wn-
 derstonde antecryst be reweplyt
 et apperyt. Et after the docture
 We fynd .iiii. thynngys pryn-
 cipals the qwych shal go be-
 aa ij

for the cummyng of antecryft.
The fyrst shalbe the dyspyson
et partynge of landys and of the
eerth the qwych shal Depart of
the empyr of Rome. For befor
the cummyng of the sayd ante-
cryft the empyr of Rome shal-
be dyspyd in .x. Peawmys as
yt ys Wrytten in Daniel in the
vii. cheptur / et fygure be the
best qwych had .x. hornys. The
segund thyng that shal go befor
the cummyng of the sayd ante-
cryft shalbe the dyspyson of the
chyrchys ptyculyer the qwych
shal Depart of the obedyans of
the chyrchys of Rome. The
thryd thyng that shal go befor
cummyng of antecryft shalbe the
Departynge et the dyspyson of
syndry crystyn men the qwych
shal Depart from the fayth ca-
tholyk. Et thys ys Wrytten
the appoyntment in the fyrst that he
Wryttes to ys dyscypyl tymo-
thee in the .iii. cheptur. In no-
uissimis temporibus discedent
quidam a fide. The .iii. thyng
that shal go befor the cummyng
of antecryft he shal cum in the
tyme in the qwych the synners
shalbe in gret habondance so as
they ar now. Et of thys berys

Wytnes Daniel qwen he sayd.
Cum Venerint iniquitates con-
surget rex impudicus. That ys
to say qwen the synners shalbe
generaly strateryt Et the lryng
of al fylth & of lychery generaly
shalbe fyllyt of al inqwyte shal
cum aboue the eerth. Et also
yt ys ryght that qwen antecryft
prens of inqwyte shal cum abo-
ue the eerth that he shal not synd
oonly oon inqwyte bot syndry
inqytes. Et after thys qwych
ys Wrytten in Osee in the .iii.
cheptur in the tyme of antecryft
men lryllars / olzerers / lears / a-
dwylterers / rapyns / Brechyvnes
in ower gret exces et superfluy-
tes. Et oon syn shal twech the
other for oon syn shal fal in oon
other. Et certainly after the
merytes of the sugges of god
shal send them rectors & gowern-
ours so as says saynt Gre-
gore. Et of thys yt ys sayd in
the Decrypt. Delatus malum
quandoq; datur propter pecca-
ta populi. vi. q. i. Et as to thys
caus yt shal not be merweyl yf
antecryft cumys qwen the syn-
ners shal habownd aboue the
eerth. Of tyme yt ys Wrytten
sant Mathew in the .xxiii. chept

Jaygryte shal habownd et chas-
tyte of syndry shalbe cold befor
that the curst antechryst shal
cum aboue the eerth. Wyche
ys he qweche puttye in Dowt
that the tym of antechryst cum-
mys & drawys neyr. Understa-
ndyng that be the ewyl custom
and insynne synnys qweche ar
now Doun. Certaynly et Wyth
owt dyspyculie that the men
vertues of the tym by passyt
dar wont to haue i reprewyng
it haam et that ys now ryght
honorabyl & iust to men that ar
now present. Qweyr ys now
the chastyte et honestyte of mar-
ryage. The contynens et rely-
gion of men of chyrch. Now
the synnys of the flech. How-
dowms & fylthys ar publyshyt
in men of on lypnd in oon other
sayth and Weryte ar banyshyt
marchans. Wys not bot of fals-
sa lesyngys and trompery of
sweryng et mensweryng for to
sa by moze deyr Wyth out the
dryd of god befor theyr eyen.
Qweyr for theyr restys not
bot that the sayd antechryst cum
the qwech ys messager of the
end of the world. Et yf they
asse at me qweyr shalbe boorn

the sayd antechryst. Saynt Re-
my aboue the appocalyps says
that he shalbe boorn in babilon
of sam iowys the qwech shalbe
of the lygnage of dan after the
prophecy of Jacob in Genesys in
the .xlii. cheptur qweyr he says
fiat dan coluber i bialcerastes
in femita. That ys to say that
antechryst shal dyscend of the ly-
gnage of dan and shal arm as
weyns the holy saythful men
the qwech shalbe bytyng of the
byt of ys pestylens terhyng et
shal smyt of the boorn of ys
myght. Than yt ys certayn so
ys the redemptur iesu cryst was
boorn of the lygnage of juda
in Bethleem in oon ryght smal
cyte in the colaryn of meylmes
to the oposyte of antechryst shal-
be boorn et dyscend of the lygna-
ge of dan et shalbe boorn in ba-
bilon in oon pryncypal cyte in col-
aryn of cofusyon et maledyccyon
of pryncypal after thi that ys Wryt-
tyn i the appocalyps in the .xii.
cheptur. Ascribet de marie. That
ys to say so as expows the glos
that he shalbe boorn et cum of
babilon the qwech ys neyr the
seer. Et yt may be ashyt of
qwehat mother he shalbe boorn.
aa iij

¶ Answer after Damascene
that he shalbe boorn furth of
the band of maryage et of per-
pyl that ar lycherows charnels
abandonnyt to al Dysolucyon
et howrdom. Et also sown ys
he shalbe cōsawpt in the Waam
of the howr et Unhappy mo-
ther ful of al abhomy nacyon et
fylth of lycherie hys saowl dam-
nyt shalbe fylt of the speryt
of dewylr the qwyche shalbe in
ys body et lyue wyth hym af-
ter the say of the appoystyl the
qwyche says. *Cum aduentus
est secundum operationem sa-
thane.* That ys to say that the
cummyng of the sayd antecryst
shalbe after the operacyon of sa-
than. for after the concepyon
of the sayd antecryst the dewyl
shal dyscend befor in the Waam
of ys abhomy nabyll mother by
the Werta et operacyon of the
qwyche the said antecryst shalbe
boorn et norryshyt. Et for that
he shalbe callt the soon of per-
dycon actyvely. for he shalbe
solpctows and gledsum of the
danacyon of others. Et be this
that said ys followe that they
ar and shoold be charyd as oon
heretyl: z enemy of the sayth

qwyche says that antecryst shal
be boorn of oon Wyergyn the
qwyche ys ryght fals and Dam-
nabyll heresy. for yt Was ne-
wyr ghewyn to oon Wyergyn
no grantyt the tym by passyt
no shalbe i the tym to cum that
oon may be mother & Wyergyn
to gydder wyth owt commy-
tyon of seyd & twyche of man
excap the holy Wyergyn mary
mother of ovr redemptur iesu
cryst oonly. The qwyche confa-
wyt be operacyon of the holy
gheost et Was Wyergyn in the
concepyon of yr soon et Wyr-
gyn i ys byrth & after ys byrth
of the qwyche ovr mother the
holy chyrch syngys. *Quia nec
prima similem visa est / nec ha-
bere sequentem.* That ys to say
that the holy Wyergyn mary
had newyr mor oon sych lylz se-
blabyll to hyr to the party after
that shalbe lylz hyr. Et for this
sho ys callt in the chyrch. *Vir-
go singular.* Wyergyn singular
byth owt ewyr mor that theyr
be oon lylz to hyr. ¶ Yt may
be ashyt after of the mayner of
the lypwng & zwerfacyon of the
sayd antecryst and in the plays
qweyr he shalbe norryshyt.

Answer he shoold Understod
that he shalbe notyfyd in two
cytes that ys to say i the cyte
of corozaym and of bethsayda.
Et of the qwyche says the re=
demptur in sant matow i the
receptur. De tibi corozaym
et de tibi bethsayda. Et cetera
que sequuntur. That ys to say
anyng shal cum aboue corro=
zaym maledyced shal cu aboue
the bethsayda. for et the Wer=
tus & myracles had beyn mayd
in the cytes of the payens they
wold haue doyn pennans / and
boorn the hayr cloth and lyeng
aboue the awes. Says also the
doctur that efter that the sayd
antecryst shalbe so notyfyd in
the sayd cytes he shal go i ieru=
salem in the tempyl the qwyche
the iowys shal haue mayd et
lyggyn. Et shalbe circumcysyt
sayd to the iowys I am your
crist & your messyas qwyche ys
promest you by the law. Et
incontynent the iowys as fow=
lych peupyl et owt of wyte shal
reysyt hym for theyr messyas &
shal beleve in hym. Et he shal
spyt hym in the sayd tempyl say=
yng ys oon ewyl & wylfulle ar=
toun belyng blasphemour that

ys god. Et thys ys that iesu
crist be forsayd et shew to the
iowys I am cummyn i the nam
of my father et ye wold not re=
saye. Alius autem veniet in no=
mine suo et illi credetis. That
ys to say theyr shal cum oon
other that ys to say the ewyl
antecryst the qwyche ys cummyn
i ys nam & ye shal beleve hym &
shal ressaye hym & beleve i hym
Et certainly that ys oon gret
pyty that the peupyl of iowys
shalbe so dyscunt that the shal
specyally beleve i hym & follow
hym as theyr god. Et yt ys to
notyfy that the sayd antecryst
shalbe fyllyd of dysceit & synne
for so mych he ys callyt ante=
crist so contrary to crist et ys
lyue shalbe fulfyllyd of dysceit.
for as iesu crist ys Welhel of
al Vertus / sych lyke antecrist
shalbe the Welhel of al synne
et dysceit. Et so as iesu crist
com in al meylnes / the sayd
antecrist shal cum in al pryde.
Et self wayes as iesu crist ys
cummyn for to exalt the meyl of
hart et for to iustify the syn=
ners / antecrist shal cum for to
oppress the meyl et to owt cast
them Et for to magnify & exal

the synners. Et shal torment
the good and thay that ar iust
et shal seyl: et shera ys proppr
gloze/for he shalbe ryght pryd-
ful. Et thys ys yt that says
the appoystyl. *Extolletur su-
per omne quod dicitur cristus
aut colitur.* That ys to say
that the sayd antecryst shal exalt
hym by pryd aboue al that he
qwych he may be honowryt/
that ys aboue the godheyd of
the redemptur for he shalbe in
the tēpyl so byggyt as sayd ys
and shal shaw hym to al as he
war god. Et Werytably he
shalbe ryght ewyl/for he shal-
be prync of al ewyl men et of al
ynquyte yt ys Wrytten in da-
nyel in the .xj. cheptur. *Eleva-
bitur et magnificabitur aduers-
sus omnem deum.* That yt to
say he shal exalt: magnify hym
self ageyns al the deyte. Et cer-
taly the pryd of antecryst shal
be mo: than gret then yt of lū-
cyfer for he bold not haue beyn
lyl: to god bot antecryst wold
exalt hym aboue. The aboue
sayd antecryst for mo: gret ewyl
Wreweians shal stranze the
men to ado: ys ymage: Welcrt
ydoll. Et he shal get merch et

tolmyng al ys sugges of ys car-
acter speryal. Et for thys caus
he shal dystroy/et put away the
tolmys of the corser of the cru-
cifyret shal ordon to adownys
ydol as We reed in danyel in the
iii. chept that nobogodonosar
that al the gooddys of the eerth
war put away thayr to oon-
ly that he war reputyt god so
shal do antecryst aboue al ly-
cherows so as yt ys Wrytten
in danyel in the .xj. cheptur. *Erit
in concupiscenciis feminarum.*
That ys to say that the sayd
antecryst shalbe habandonyt
to al concupyscens et lycherpes
of Weme. Et Werytably that
shalbe ryght peryllows et dan-
gerows after the saw of the ap-
poystyl. *In nouissimis Diebus
instabant tempora periculosa.*
That ys to at the dayes of the
World of qwych shalbe in the
tym of the sayd antecryst the
tym shalbe ryght peryllows.
for at the cūmyng of antecryst
the men et Women shal syn so
manysfesty that they shal haue
no shaam to do theyr lycherpes
et adulterys/they shal do them
al most apynly et wyth ow-
ny shaam. Et yt ys gret ppyt

to day of thy lycheres qwyche
lynne in the woorld / for syn-
ner baghtys the in the pr ma-
ke lycheres howrdowms and
synn pempyl at the messangers
of antecryst. for as iesu cryst
was chaste & mowrowr of chasty-
te in deyd & i saw / of the cōtrary
antecryst shal be lycherous. Et
so as iesu cryst had ioon the ba-
ptyst for ys messanger & precur-
sor the qwyche ys ful of al meyl-
nes of contrary antecryst shal
have for ys messangers lyche-
rous men et woman howr-
masters & howrs fforncature
the qwyche shal be of al splth et
of wndeynnes corrupyt in
woord et deyd. Et so as iesu
cryst was powyr of temporel
goodys of thys woorld as to the
admystracyō sayge / super-
fluyte / of them / for he was
wyght powyr in ys byrth in ys
lyue after thys qwyche ys dreyt-
yn in sant mathow in the .xj.
cheptur qweyr yt ys Wryttn
the toddys as proppr hoolys
for to hyd them et loge the bot-
tom of the dyscrecyon as not
oon lytel proppr plays qweyr
he may lay o2 rest hys heyd.
Of the contrary antecryst shal

be mych ryche et ful of temporel
goodys of thys woorld / for he
shal haue myght and lordshyp
abowe al the tresors of the
woorld et of the gold and of the
syluer the qwyche he shal spend
into ewyl et velryt sayge. Et
that antecrist shal blasphem god
et ys santys so yt ys Wryttn
in daniel in the .xj. cheptur.
*Aduersus deum deorū loquetur
blasphemiam.* That ys to say
that the sayd antecryst shal
pronouns blasphemynge a-
geynes god et the santys et of
the angels qwyche ar goodys
by partycypacyon of goodnes
& not by essens. Et for so mych
the blasphematur ar messan-
gers of antecryst. Heyr after
we shal se of the persecucion
the qwyche shal do the sayd an-
tecrist ageynes the crystyn man
Et yt ys to not that he & ys de-
wytye shal torment al the crys-
tyn men i al ptyes of the erth.
Et thys he shal do i .iiij. man-
ner. fyrst by ys subtyl tyfyn-
ge et false prechynge. for he
shal presch oon new law ryght
Welryt et ewyl be the qwyche he
shal lycens et gheue faculte et
myght to doyn. Et also the

law of salut & veryte forbyddys
al syn / of the contrary the law
of Welgynnes & falsete shal tyst
men to syn. Et shalbe the sayd
curst and Welgyn law presbyt
by al the cytes / the quych law
shalbe contempson and dystync-
cyon of the law of iesu cryst. Et
Werytably the sayd antecryst
shal presh et cōferm be fals ar-
gumens et fals probacyons et
tystnyngs that iesu cryst Was
not the saythful messyas pro-
myt in the law & that he shalbe
the saythful & that no other no
he shalbe yt no as beyn. Et shal
ryn fals curst preshours by cy-
tes et shal prech the aboue sayd
fals prechyng et techyng. The
sayd antecryst shal lat so mych
ys yt ys possybyl to hym that
the holy Wryt be not exposyd
be the saythful Docturs after
the saythful ryght Wyt and
Understondyng et than shalbe
mayd les the Werytys of the
foonnys of men and of the self
wayes says esay. Corruet in
platea Veritas. Et in danyel in
the viij. cheptur. Prosterne-
tur Veritas in terra. That ys
to say in the tym of the sayd an-
tecryst veryte shalbe oppressyt.

Certainly the fals preshowre
of the sayd antecryst that the
lycherows et Worldy men of
thys Woord shaleynt byth good
Wyl for they shal tech them to
syn and for to by lycherows et
fallow the Worldy pleyfane
Et so as iesu cryst sayes in the
gospel in sant mathow in the
vii. cheptur. The Way ys ryght
strayt that ledys the saowl
in the ewyrestand lyue. Et
sayes in oon other plays Esay
et effors yow to entyr by the
strayt port of pennans. Et of
contrary / antecryst shal presh
the fleshy thynngs techant men
to fallow theyr proppr senswas
lyte / et to go by the large Way
of Wolwptes of the Woord / the
quych Way shal leyd the saowl
to perdycon. Et for thys shal
the sayd antecryst have maynay
awdyturs / et that ys yt that
says the appoystyl. Erit tem-
pus cum sanam doctrinam nō
sustinebunt. et cetera que sequi-
tur. He shal cū says the ap-
poystyl oon tym that ys to say
the tym of antecryst that the
men shal not susteyn no Wold
not eyr the holy and saythful
techyng of iesu cryst Bot shal

follow theyr desyre et sensua-
lyte followyng fals preshowre
the qwyche shalbe plesane to
theyr eyres shal not say to the
oon woord of Weryte preschant
fabylo et lesyngys. The segund
mayner by the qwyche ante-
crist shal dyspayff syndry shal-
be by the shawpyng of myracleys
& merweyflows thyngys after
the appoystyl qwyche says. *Quis
aduentus est secundum ope-
rationem satane in omni vir-
tute et signis & prodigiis men-
daciis.* That ys to say that
sayd antecrist shal cum by the
operacyon of sathan in al vertu
of tokyngys dyslawabyle et fals
woordys. for the syngys the
qwyche shal do the sayd ante-
crist shalbe fals for thi that he
doys them by harte scyes of ny-
gromancy. Et they shalbe lears
for they shal desayff the men by
the sayd fals signys so as yt ys
wrytten in the appocalyps in
the .xiiij. cheptur. *Seducet ha-
bitantes in terra propter signa
que data sunt illi.* That ys to
say that antecrist shal dyspayff
the habytans of the eerth be to-
kyngys that shal be mayd be hym
Et in effec the sayd antecrist

shal mayl: merweyflows toke-
nyngs for to conforim ys Welryt
et fals doctryn for he shal caus
the treys to floure fowdant
et so he shal caus them to dry in-
contynent. He shal mayl: the
ymages to speyl: & say the thyng-
ys to cum. He shal mayl: and
caus tozmens et tempes in the
see et incontynent he shal caus
them to ces. He shal mayl: the
rywars et the floodys to ryn
Upwart towynat theyr ryght
cours et natwrel ordyr. He
shal mowys the ayr by gret co-
mocyons mayl: and thondyr et
fyer flaghtys he shal falsly rayf
them that ar deeth. for the de-
wyllys shal entyr in thayr bo-
dys et tayl: the spays of men
the qwyche shal appeyr as thy
war roysyng from deeth. Et
to the qwyche bodys they shal
say that they war roysyn be an-
tecrist. He shal mayl: the fyer
to dyscend of the heuyn that
ys to say the ewyl spyryt of the
dewyl aboue them the qwyche
ys of ys band thayr to that
they may speel: wyth syndry
tongys to the mayner of the
appoystys. Et in effec al thys
that antecrist et ys Dewyllys

shal prech translant the holy
Wryt in ewyl. He shal conforin
by myracle and false synne
doon be art of nygromacy and
myght of the Dewyll thair to
that they maye samblant to
follow the appoystyle after
thys quych ys Wrytten in sant
mathow i the last cheptur that
the appoystyle of iesu cryst pre-
chyte be hal place holp and our
lord maye rad selzys doordys
be tolzys et myracle ewydet
Et thair to that I say shortly
the sayd antecryst & ys Dewyl-
lys false prophety & preshowre
shal do so maynay ewylls so
maynay false tolzys et mer-
weyflows thynge that the
most gret party of the crystyn
pewppl shalbe put in errewe
blyssht shal they be that as per
fyt sayth et quych abyde i the
law of our lord iesu cryst thys
that may synde Do qwen they
ar dewly aduertyt of the dys-
wynge et inwencyons of the
sayd antecryst the quych may
be Understonde of the need
dng of thys present trayte.
Et they may aske queyr for god
the makar shal parmyt that
the dewylls et theyr seruans

may Do synch tolzys and mer-
weyflows thynge. Answer
sant augustyn says in the thryd
book of the cyte of god in the
iiij. cheptur that ytye for. iij.
capssos. The fyrst ys thair to
that the tropows and dys-
wours most be trumpyt et dys-
sawpt. The segund thair that
good pewppl be exerceyd in good
et that abyde ewy mozt in the
fayth dyth out Waryng. Et
the thryd that the good pew-
ppl pretend not to Do synch false
tolzys the quych they beleve
fewly to be doon be Dewyll
art. Et certainly in the tym of
the sayd antecryst they that ar
good shal not maye no myra-
cles & i thys shal appeyr thair
constans. Et as to thys caus
sant gregory in ys morales co-
syderant the tribulacyon the
quych shalbe aboue the cresty-
ens in the tym of the sayd antecryst
says. Et consyder We
now and thynk We how mych
gret shalbe the temptacyons et
tribulacyons of the thought of
man in the tym of antecryst de-
lyweryt ys body to martyrs et
alwayes the false dys-
sawpt that ys to say antecryst shal maye

miracles i merweyflows thyn-
ys befor ys eyn for to townz
Dyffayr We certanly the crys-
tyn pewpyl shal than acqwy-
re meryt The thayd mayner
be the qwyche antecryst shal dys-
paynt the men and the Wemen
shalle be ghyfys that he shal
gheue them that shal follow
hym. for the Dewyl shal re-
weyl and shaw to the sayd ante-
crist al the tresors the qwyche
heynlong ago hydyn in the
erth and he thys he shal inclyn
and draw to hym the most gret
party of men. fyrst he shal
draw to hym be the sayd ghyf-
ys the gret and myghty men
of the erth. Et spen after the
others/pryncypally and aboue
all others the awarpcowys/ of
thys ys Wrytten in danyel the
propheet i the .xj. cheptur qweye
thys sayd Simidit terram gra-
tuito. That ys to say he shal
reweyl the erth thankfully. Et
he spak myst. Sedet cum diuiti-
bus in occultis Et interficat in-
nocentem. That ys to say an-
tecrist shal syt wyth the ryche
mondayns of thys world the
qwyche he as mayd ryche the
qwyche he as Drawyng to hym

be gyfys and promessys thaye
to that he & the sayd mondayns
so dissauyt be hym may lyt the
the inocēs the god crystyn men
the qwyche Wald not follow ys
fals and Wel:yt thechynng. Et
certanly yt ys good to Dreyd
that syndry flattereys and fals
prophettys myght and ewyl
preschows that they be not
precursurs / messangyers and
prononfows of the cummyng
of the sayd antecrist the qwyche
cōseyls to the priensys of thys
world that they taylor myghti-
tully the gooddys and substans
of theyr subges for to ryche the
self thay: to that the sayd fals
may obteyn sum gooddys tem-
porels gheuant them to Under-
stonde thys the qwyche they op-
pres Wnryghtusly the qwyche
they may lpsumly gheue to the
foundacyon of chyrchys chap-
pels/or of obys to the gret per-
dycon confusyon and Dam-
nacyon as mych of them that
cōseyls as of them that assa-
dys the to cursyt Wnhappy
Wel:yt dyssauars troumpows
the Dewyls follows of the
sayd malycyows antecrist to
theyr conseyl and fals tystyns
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gys and Dyslawynge. Et We
rytably so as antecryft and ys
Dewphtys shalbe cummyt and
resauyt by ys myghty to this
he shal gheue temporel gooddys
et ryches sychlyl: ar syndry
fals ppocryptys dyslawars Weyl
cummyt Wyth syndry ryche pren-
syes in the Way of thys that the
sayd fals precursurs of antecryft
asswrys the lypngys of theyr
saluacyd et that they gheue the
thys that they vnrpyghtusly ac-
qwyryt ageyns theyr cōscyens
Wyth out ony Wyl of ryght be
for theyr eyen the qwyche ys very
te et vndowtabyl & cōmun. *Non
dimittitur peccatū nisi restitua-
tur ablatum.* Helas yt ys now
gret pyty of the auarys of thys
World / for qwyche gheys to
day he shal ryng temporally.
The ecclesiastylz porweyāt the
curst tyme of the for cursurs et
messāgiers of antecryft says in
the .x. chept. *Be cūie obediunt
oīa Althynge obeys to pecū.* Et
says in oon other play that the
ghystys shal blynd the eyen of
sarge & wysmen. Certaynly in
owr tyme qwyche ys pyty most al
the men shal appetyt hōnowr &

desyr to be ryche of the temporel
gooddys of thys World mor
than ewer they dyd says. Jeres-
mye in the .vi. cheptur yt ys de-
cryfedyt that he sayd be the
qwyche he says. *A minoribus
ad maiorem omēs auaricie stu-
dent.* That ys to say the most
gret almayner of pewpyl stu-
dys to fallow the curst syer of
auarys the qwyche shal retowyn
the ryght iugement / to auare
oon fowl for oon sayge / et berys
atrasportys reawmys / cōtreys
et cytyes of thayr estayt of pro-
speryte in vnhappy et lamenta-
bly Wrechyndes. Et Weryas-
bly I beleys that yt may be weel
sayd that ys the sayd antecryft
lyuyt or War cummyt he shoold
haue syndry seruans et dewpht-
ys for to resayf ys ghystys.
Et yt ys mych to dreyd that
We be not neyr the tyme of the
sayd antecryft Understondyng
this that sayd ys / as mych they
that ar lytteryt / as Wyllettryt /
& they that ar ydeot / nobyl as
vnnobyl / also mych ryche / as
pouyr ar taylor of the styndard
syer of auarys so as they shoold
ewerlestādly abyde i thys World

The .iiii. mayner by the qwyche
the sayd antecryft shal stranze
the meyn to obey to hym shalbe
by turmens acowryt by hym.
for them qwyche he may not
torn be oon of the thre toymes
aboue said he shal punyshe the m
by syndy toymes Et i effec the
sayd antecryft ys dewyllys they
shal thynke syndy mayner of
tormens be the qwyche he may
torn et put furth the saythful
good crystyn owt of the sayth
thys that says danyel in the .xii.
cheptur. Erit tempus quale nō
fuit ex quo gentes ceperunt esse
Hic ad tempus illud. That ys to
say / thair shal cum oon tyme of
antecryft of the qwyche they ha
ue not seyn synch lylz tyme from
the begynnyng of the world yn
to thys tyme. Et the sayd antec
ryft shal weyr aboue al the re
lygyous et men of chyrch so as
says the Glos aboue the Psal
myst. Oculi eius in pauperem
respiciunt. That ys to say that
he shal tomet the holy parsons
of relygyon of the chyrch & ge
generaly the powys of spreyt.
Et as this caus the tometur
of the chyrch & of clerkys et lets
tryt also mych reguler as secu

lyers ar the messangyers et for
cursurs et of antecryft. Et in
dowtably in the tyme of the said
antecryft shalbe so gret et gre
wows persecucion aboue the
chyrch mylytat & aboue the me
brys of yt that thair was ne
wyr seyn so gret in the tyme of
martyrs of our salwour iesu
cryst. Thoght yt be so that the
sayd martyrs has suffryt syn
dry tribulacyons / alwayes the
good and saythful crystyn men
shal suffer mor gret in the tyme
of the sayd antecryft. Et thys
confermys the mayster incom
pendium of the Weryte theolo
gycal qweyr he says that in the
tyme they sold not sel no thyng
to the good crystyn pewpyl no
by no thyng of them bot oonly
of them that as the caractar of
the sayd antecryft by the qwyche
they shal Understonde that they
ar of hys pewpyl follows et ser
uans for so that antecryft shal
be the most cruel of al others
persecutours the qwyche has
beyn the tyme besor. Synch lylz
the santys and good parsons
the qwyche shalbe constans that
tyme than al others that as beyn

befor. Et indowtably god ſhal
ghewe & grant in thys tyme oon
gret grace to ys good & faythful
cryſtyn men by the qwyche they
may ſuffer et ſuſteyn the aboue
ſayd trybulacyons after qwyche
ys Wrytten in abacuch in the. iij.
cheptur. *Cū iratus fueris mi-
ſericordie recordaberis.* Lord
ſays the prophet to god / thow
ſhal remembryr of thy meyrce
qwe thow ſhal be crabbed at thy
pewppl. Et that the ſayd try-
bulacyō ſhal be ſo ſharpe ys ſayd
ys It apperys be thys qwyche
ys Wrytten in ſant mathew in
the. xiiij. cheptur. *Erun tunc
trybulacyones quales non fue-
runt ab initio vsq; nunc neq;
fient.* That ys to ſay that the
trybulacyons the qwyche ſhal be
in the tyme of antecryſt ſhal be
ſych that newyr mor Was ſeyn
ſych tyl ſen the begynnyng of
the World Wn to that tyme no
ſhal not be ſeyn after in tyme to
cū. O ſo mych a ſowlyſh et
owt of Wyt they qwyche Deſp-
rys that they may leſſe Wn to
the tyme of the ſayd antecryſt.
Et ſays ower that ys they le-
wyt Wn to that tyme the qwyche
they ſhal ſuffer Wyth good Wyl

gret paynes et tormēs for ovr
ſalwower ieſu cryſt the qwyche
parawantur for oon lytel perſe-
cucion Wold leſſe the ſayth & ha-
bandon the ſayd ſayth of ovr
ſalwower ieſu cryſt. Conſyder
ewprych oon thys the qwyche
ys cū to ſant petyr in the per-
ſecucion et paſſyon of ieſu cryſt
et he ſhal haue Gret Dreyd et he
ſhal Wnderſtōd oon ſmal thing
of hym ſelf Wyth owt preſum-
cion. Sant petyr promyſt to ie-
ſu cryſt that he ſhould not leſſe
hym i qwat trybulacyō ſhould
he dy. Et always et qwen yt cō-
to the ppteows howr of ys paſ-
ſyon he renoncyt ys redemptur
for the ſymppl Woord of oon
maydyn et chamberer et ſeruāt
the qwyche ſayd to hym ſwelly
et ſynaly renoncyt. iij. tymys.
O qwat ſhal So than the po-
wyr creſtyn mā the qwyche ſhal
be than i mor Gret et mor ſharpe
tribulaciō that Was newyr ſeyn
ſen the begynnyng of the World
Certaly they ſhal haue much to
do. & Was not the meyrce of god
qwyche ſhal confort the ſayd cry-
ſtyn pewppl the ſayd antecryſt
ſhould & dyſſayf al natur of mā-
kynd. Bot the mayl: at the

qwych Wylewyr mor holp ys
frendys shal send two gret et ex
cellent prophetis that ys to say
Enoch et hely the qwych ar in
paradys terrest and the qwych
shal resyst ageyns the sayd an
tecryst et hys dewylls preshat
the sayth of our salwpor iesu
cryst thayr to that they towrn
the iowys the qwych as beyh
dyssaynt be the sayd antecryst
et that they conform et confort
the good cristyn men the qwych
has resystyt ageyns the said an
tecryst and shal cal to the sayth
them the qwych has goon from
yt et from the Way of the sayth
by the sayd antecryst et ys De
wylls. Et certanly crestyens
et iowys the qwych ar now dyf
ferent et of dyscord in the rely
gion. Wryte of the sayth they
shal concord et be Wryt Wryth
the cristyn men in the law of iesu
cryst. Et yt ys yt that says
the prophet. In diebus illis sal
nabitur iuda et israel habitabit
confidenter. That ys to say that
the pewppl et the crestyens shal
begadderyt in oon in the sayth
of iesu crist. Et shalbe the sayd
pewppl iudayls sawyt. Et so as
yt ys Wrytten insat ioon in the
x cheptur that oon parl shalbe

gadderyt of the iowys et of the
cristyn men the qwych shalbe
than gadderyt to the mayner of
theyp Wnder oon shypshard.
That ys to say in the sayth of
iesu crist the qwych ys the sayth
ful pastor. The sayd prophetys
Enoch et hely shal presh to al
the pewpil the sayth et the techig
of iesu crist so as yt ys Wrytten
i the appocalyps i the .xj. chept
I shal ghewe to my two pphet
that ys to say enoch et hely the
sperit of Weryte et they shal pphe
tise be oonthowsad two hondreth
thre stor. .xj. days that ys to say
thre zearys oon half so as dyd
iesu crist. et they shalbe cowert
of selkys / that ys to say they
shal presh pennas of woord et of
deyd shawad et gheuut exapyl of
good luyng by holynes of lyue
Dabo duob. .x. They shal re
preys the said antecryst et shal de
clayr ys gylts et dyssayng et
that he ys bot oon lea. et oon in
uocatur et caller of the dewylls
soon of the dewyl of hel and oon
chylde of podyd. Et for that he
shal gar the dy. Soon after the
Deeth of the holy prophetys
antecryst et hys dewylls shal
be gret et mayls branlzqwettys
66 iii

et sowpers & feystys et wys the
malzand the fest of the deeth of
the sayd prophetys the qwyche
was ageyns the. Et they send
oon to the other ghyfys & pre
sens sayant be gled for now
they that war ageyns our pre
chyngys et werlys ar overcū
myt. Et of contrary the sayth
ful crystyn men shalbe tryft and
sorowful and mowmant of the
deeth of the sayd prophetys et
they shalbe cōfusantly scornyt
of the sayd dewyls. Bot our
lord Wyl ewyr mor confort ys
freyns in theyr extreyne ne
cessyte shal rays the sayd pro
phetys at the eynd of .iii. dayes
et oon half / so as yt ys Wrytten
in the appocalyps. Spiritus Vi
te intrabunt in eos. That ys to
say that the saowlis shal entyr
i the body of the sayd prophetz
the qwyche shalbe aboue theyr
feet et shalbe lyuant et vnpayf
sabyll for they shal newyr by af
ter that they be roysyng from
deeth to lyue. Et after the sayd
resurreccyō so as befor the good
and saythful Crystyn pewpyl
mowryt et Syd Wepp Wyth
owt ony consolacyon & that the
Dewyls of antecryst mayd

gret chyer / sychlyz and of con
trary they cursyt dewyls shal
be sorowful et confondyt & mer
weyl. Et the good crystyn men
shalbe confortyt et consymyt i
the sayth qwen they shal sey the
sayd holy prophetys ryssyn and
glorified. Et that they shal
heyr the Woy of the heuyn the
qwyche shal say to the sayd pro
phetys / ascend heyr in the cōpa
ny of angels et of santys. Et
than sayant al they the qwyche
Wold se them ascend to the he
uyn in oon clood in body et in
saowl gloriows so as Syd iesu
cryst the Day of ys holy ascen
cyon. Of the qwyche the good
crystyn men shalbe mych reioys
yt et conformyt. Et shal Wn
derstonde et gheue thankyes to
god. Et syndry of them qwyche
as beyn towryt be antecryst
shal towryn them to pennans et
the others shal pferre in theyr
obstynacyon & shal torment the
crystyn more than befor. Et
yt ys ghanant to not that ante
cryst shal saynize him to bydeyd
by .iii. dayes and shal yed hym
in sum secret place / et after he
shal appeyr sayant to ys De
wyls that he shalbe roysyng

after thys qwyche ys Wrytten
in the appocalyps in the .xiii.
cheptur. Vidi Unum de capitib⁹
suis .q. occisum .cc. Et thys
doyeng ys dewyllys shal presch
ys resurreccid aboue the qwyche
he shal sed the dewyl the qwyche
shal dysced aboue them in lynn
offper Et syndry shal go wyth
them for by the Woys of the de
wyl the qwyche shalbe wyth in
them they shal speyl syndry lā
gayge to the mayner of the ap
poystys the qwyche Was spyt
of the holy gheost. Et in al and
be al qwen to the Werlys ful
of myracle & godlynes the sayd
antecryst shal effors hym by art
of nygromancy et dewylly con
form hym to do synchyl as iesu
cryst to ys appoystys et dyspy
pys. Et thys doyeng as yt ys
Wrytten i daniel in the .xi. che
ptur. Antecrist shal cū wyth
oon gret multytud of ys De
wyllys et adherēs and shal put
ys tabernakyl aboue the yl of
olyuet. Veniet antecristus in
multitudine magna et figet ta
bernaculum suū et cete. for so
as says the glos. That antec
ryst shal ascend of the sayd mō
tayn in to the ayr by art of ny

gromancy et Dewylly myght
as dyd symō magus the qwyche
the dewyllys dyd beyr in the ayr
Et thys doyeng so as says the
appoystyl. Reuelabitur ille ini
quus. That ys to say that the
inyquyte dyscayng et malys
of the sayd antecryst shalbe oppn
ly reweplyt & manifest. Quē
domin⁹ iesus interficiet spiritu
oris sui. So the qwyche says the
appoystyl ovr salwower et re
demptur iesu cryst shal lylaput
to deeth presently al ys Dewyl
lys not by multytud or legyon
of angels the qwyche he may sed
for to seyght ageyns the sayd
antecryst bot oonly the spyrte
of ys mowth / that ys to say in
the Wertu of the holy gheost et
to ys oonly Wyl for he shal suff
fer that he be lylaput et he shal
be deeth incontynent dixit & fac
ta sunt. Or after sum he shal
be lylaput by the archangel sant
myghele executur of the Word
et iustys of god. Et thys shal
be doyn abowt the plays qweyr
god ascendyt to bewyn in the
qwyche plays the sayd antecryst
shal be smytten of deeth ewyr
lestand and shal fal in hel. for
indowtably he shal dy of oon

ewyl Deeth. fyrst for he shal
Dy of oon sowdan Deeth. Se=
gundly by thys that he shal Dy
ful of al synnyes after the sentes
of the psalmyst In operibus ma=
nuum suarum comprehensus
est peccator. Cyt ma be ashyt
how shal he be punysht in hel.
Answer. Certaly ys payn
shalbe merweyllows horrybyl/
Dreydabyt and sensabyt. for
fyrst he shal ewyr mor by pry=
upst of the Wysyon of god after
the Woord of the prophet ysaye
Inique gessit non Videbit glo=
riam dei. That ys to say. The
curst antecryst he beyand in
thys Woord put ys tym to Do
ewyl as to thys caus he shal not
se the gloyr of god the qwysh
ys the most gret payn of them
that ar damnyt so as says sant
crysoftom. Segundly the sayd
antecryst shalbe ewyrlestantly
crucyt/tormentyt/Bownt and
smyttn/in hel et shal newyr dy
after thys qwysh ys Wryttn
in iob in the .xx. cheptur. Quet
omnia que fecit nec tamen con=
sumabuntur. That ys to say
That antecryst shal suffer in
hel the payn of al the ewylls
the qwysh he as Doyn. Bot als

wayes he shal not dy for yt shal
be Wyth owte eynd et Wyth owte
Waystynng. Et thoght yt be so
that ys payn ys tylz to the payn
of others that ar Damnyt as
to the Duracyon and insynpte
for thys that yt shalbe ewyr=
lestand / alwayes as to the byt=
ternyes and crudelyte of payn
of antecryst shal exceyd al ther
payn of Damnyt saowlls mor
tha ony ca say after this qwysh
ys Wryttn in the appocalypse
Quantum glorificauit se in De=
licie et cetera. The thryd payn
of the sayd antecryst ys that
he shal abyde ewyr mor in the
company and Wysyon of the
horrybyl Dewylls and that
al ys Dewylls followys sych
tyl al them of ys allegens not
oonly of oon payn Bot Wyth al
the payns that ys in hel he shal
be punysht of al the paynes of
hel of the qwysh We haue Wryt=
tn as for qwysh thair ys Dy=
uers et syndry tormens of the
qwysh the sayd antecryst shal suf=
fer for ys iniquyte. Cyt may be
ashyt ys owr salwypowr et rede=
ptur iesu cryst shal cu incotynnet
to hald ys gret iugement ge =

neral after the Deeth and dam-
nacion of the sayd antecryft.

Answer. ¶ To thys answe-
rys the glos aboue the .xj. chep-
tur of Danyel the qwyche says
that .xl. Dayes shalbe ghewyn
to them to do pennans qwyche
has beyn Dyslawt be the sayd
antecryft the Qwyche as mys-
belewyt et erryt in the sayth of
iesucryft. Bot alwayes after
the sayd .xl. Dayes Wn to the
eynd of the World no man dayt
the spaye no tyne for thys ys in
the Wyl & Dysposycion of hym
qwyche in tyne et howr shal iuge
the good et ewyl the qwyche be
as porwyt to. So befor the
Worldys. Et certanly shal Wn
derstonde ewydently that they
haue beyn Dyslawt by ante-
cryft shal towrn to the sayth of
iesucryft as sayd ys. Et shalbe
owr mother the holy chyrch
payssabyll Wnto the eynd of the
World. Always sum minystry
of antecryft shalbe gled and re-
ioys them and maylze feystys
and plays in syndry mayners
Et shal contynwe in thair syn-
nyes that ar cursyt sayand lat
w maylze good chier for thought
yt be that so that ovr mayster

be Seyd alwayes We haue seur-
te and peys. Bot so as says
the appoostyl Wryttant to ys
Dyspypl thymothee. Cum di-
rerunt pax et securitas repenti-
nus illis Veniat interitus.

That ys to say qwen they say
We ar now in peys and sewprie
sowdayndeeth shal cum aboue
them. Et so as says the salwy-
owr in sat mathow in the .xxiii
cheptur. Sicut sint in diebus
noe ita erit aduentus filij. That
ys to say that so as befor the
gret Dyluge mayd be Watyr in
the qwyche Dyd not abyde bot
viii. parsons of al the creaturs
rasonnabylls the qwyche Was
aboue the eorth the manet the
Woman Dyd ept and Drynke et
Dwel in theyr synnyes Wytth
owt Wyllyng to towrn them
Wn to the Day that noe entrypt
in the arch and had no cognos-
sance of theyr synnyes no of ius-
tyces of god Wnto the tym that
the Watyr of the Dyluge fel a-
boue them Drownyt and lost
them spychlylze shalbe of the me
in the aend in the World the
qwyche shal not amend them no
towrn them to. So pennans
Wnto the tym the soon of god

owr redemptur shal cum sow-
danky to hold ys iugement qwe
they shal not be War of the self.

The segund partye shal
traytte of the .xs. tolmys
et syngys that shal go be
for the iugemet general.



In the segund party
We shal Declayre
Determ of the syn-
gys et tolmys the
qwysh shal go befor
the iugement general of god
qwysh ys so meycryful that he
Wyl not punysh vs bot fyrst he
Wyl send sum tolmys befor for
to monys We to do pe-
nans. Et after the doc-
turs I fynd that .iiii. sy-
ngys shalbe befor. Et
after they .iiii. syngys
shal cum other .xs. syn-
gys the qwysh sat Je-
rosim says that he has
fund in the ennelles et
cronique of the towys
of the qwysh I shal
speyl: be ordyr. The
fyrst syng of the .iiii. be-
for said shalbe the crynd
et the cōsumacyō of the
World shalbe that the
myght of sathan the
qwysh by the Werti of
the passyon of owr re-
demptur iesu cryst was
mayd les et bownd / yt
shal be l owspyt thoght
yt be that be for by the
Werti of the sayd pas-

þon yt Was bound that yt
myght not noy so mych to men
as yt dyd or has yt Wold. for
the dewyl ys bound et holdyn
Wn to oon certayn tyme Wn to
the qwyche he shalbe lowysyt
thayr to that he may noy mor
strenghtlyar by temptacyon
and parsecusyon for mor gret
purgacyon of the holy choyssyn
et mor gret subuersyon and dā-
nacyon of ewyl men. for in the
eynd of the World the good
shalbe pssytlly good et the ewyl
parssytlly ewyl after this qwyche
ys Wryttyn in the appocalypse
in the last cheptur. *Tēpus pro-
pe est qui nocet noceat adhuc/et
qui in sordibus est sordescat ad-
huc. Et qui sanctus est sanctifi-
cetur adhuc et iustus iustificetur
adhuc.* The segund of the.
iii. sygnyes of the eynd of the
Wold shalbe qwen charyte shal
Wax cold. for so as in man
the qwyche the phylosophys cal-
lys the lytel Wold qwen he
Waxys ald the naturel eyt of
hym Waxys cold in hym and
qwen he cūmys aboue the eerth
et qwen yt cūmys at the howr
of the deeth yt sayllys of al in

hym. Sychlyllys ys yt of the
gret Wold/ for so mych as yt
goys fordwart and that yt
drawys neyr the eynd charyte
qwyche ys the eyt of the lyue
spyrtywel shal Wax cold & synas-
ly shal saylze / for thys that the
Wold drawys neyr the deeth &
of the eynd and terin shalbe cald
be fault of charyte & dry by falt
of deuocyon/ the qwyche two
thyngys consystys in the con-
seruacyon of the spyrtywel lyue
Or as yt ys that yt so be that
We se the eyt of charyte ys al
most stolyn and that the hu-
mwr of deuocyon and orayson
ys al most dry What may We
other thyng say bot the eynd of
the Wold drawys neyr so as
says the appoystyl Wryttyn to
the hebreus in the. iiii. cheptur
*Quod enim antiquatur et senes-
cit prope interitum est.* That
ys to say that yt that ys hald
ys neyr the deeth. Et ys our
wyl consider as they serue now
in dewoytly god and Wrewe-
rently to god as he ys dysprys-
yt dysshonoryt so howgsumly
blasphemyt he shal se that deu-
ocyon ys not oonly Waxyt cold

Bot wyth that skolyn. Et as
to regard of charyte toward ys
nyghtbowr yt ys fayllyt yt
apperys ewydently/ for syndyr
that ys natlyt cryes et may not
haue no holp. Et syndyr howe
shaldares dyes of hunger qwyth
has no supple. The port of
pyty ys chet and closyt the foun-
tayne of pyty as closyt the
frenndys of yt rewynge oppyn-
ly thesye are exerceyt aboue the
innoces the qwyth as no gheyn
sayeng fayth ys fayllyt ettwys
syndyr freyndys and parens.
Thayr restys no moze bot god
to maylze ys iugement aboue
them qwyth as chassyt and put
furth of the world/ charyte/ et
mercy in syng of the. iiii. that
ys befor the eynd of the world
qwen al maneyr of synnys et of
inyquytes shalbe in the world
Dreyd of god ys be hynd put
qwen theyr ys no Weryte/mer-
cy/no pyty/in the world bot al
lesyngeys trompery and dyssa-
uynge. Et that the men shal
loue of oon secret loue and that
they shal not set by bot of theyr
preuay proffyt / of the qwyth
shal preceyd al wyces so as of
charyte procedys al Wertus for

the men and the women befor
the eynd of the world shalbe
cowpows / prydsul blasphem-
mours of the nam of god i obe-
dient to thayr parens and ower
maysters corporels and spyr-
twels they shalbe Vntanful/
trayteurs detraycturs / deffa-
uars et wyth owt paye They
shal loue moze thayr fleschly los-
tyes than god. They shalbe ful
of al vyces / of malys / of auarys
of trayson / of men lyllars / of
fornycaryon / of enwy and syn-
dars / of fals and Welyt inuen-
cyde so as yt ys Wrytyn in the
pystyl be the appoystle to hys
Dyspyl tymothee. O my
frenndys thynke in ower self et
after ryght Weryt qwat pewyl
thayr synnys to day and qwat
oon world and behold the thyn-
geys aboue sayd ar they not al-
most al cummyt et Weryfyd
Certanly as to weyl consyde-
ryng I haue gret dreyd that is
for now the synnys ar so gret
that thayr ys not no man that
may suffycently Wryt them
no rehers them god be ys grace
amend ys pewpyl and gheue
them grace to townto sayth-
ful pennans. The. iiii. syng

of the nombyr of .iiij. that pres-
ent the iugement general et
end of the World in tokyng
the tym Drawys neyr in the
gwyche god the maystar Wold
wage ys pewpyl after theyr me-
ryts that ys after theyr good
deyds et ewyl Seyds shalbe
gwen the comacions. Werys
feghtys shalbe mayd i syndy-
partys of the World et ettwys
at the creatwys lywant in yt.
for fyrst after the Word of the
redemptur iesu cryst reherst in
saynt Mathow i the .xxiii. che-
ptur batayllys et Werys shal
be ettwys men ennemys et ad-
versarys oon of others be al the
World. The oon pewpyl shal
mowe ageyns the others i oon
reawm ageyns the others. fal-
set i dyssawynge shalbe i tow-
nys cytyes ettwys the cytyes i ha-
bytans. Days shalbe put furth
of the eerth. The gret lordys
shal ys ageyns theyr seruans
and ageyns them self. The ser-
uans ageyns theyr lordys i the
self. The oon cyte shal mowe as
ageyns the other. Et ychoon
howe shalbe dyvynyng in yt self.
The oon pson shal arm ageyns

the other. The chyld ageyns
the ald man. The carl ageyns
the gentyl man. The prens a-
geyns ys suggest i of contrary
the suggest ageyns ys prens et
lord. Oon relygion ageyns oon
other. Theyr shal not be rely-
gion no colage bot theyr shalbe
strywe et synnowynge et dy-
wyssyon et dyssayng. Et thys
shalbe fulfylt qwyche ys Wryt-
ten in Jeremy in the .ix. cheptur
Unusquisq; a proximo suo suo
se custodiat et cetera q sequunt.
That ys to say. Oon ychoon
shoold liepp hym of ys nyght-
bowe i that they have no trust
in theyr brothers. for ewerych
oon sayt that he ys oon freynd
bot they shal falsly dyssey the
and hym that he that trustys
in hym. Et oon brother shal
scorn the other i shal not speyl
berys wyth hym bot of al fals-
sye. He shal speyl of peys
Wnder cowleir of peys wyth
ys freynd bot he shal falsly dys-
sayf hym and secretly put hym
to dysbournowr ys he may.
Selfwipes than shalbe fulfyl-
lyt ewerych thyng be this that
ys said be the prophet Mycheas

undt anoyonion o c c i q u i n t

Et lepp the of thy proppr Byf
the qwyche fleppys ettwys thy
armys. For sho shal Dystayf
thanyr howsband. The soon
shal Do Wrong to ys father et
the doghter to the mother. The
proppr seruans of the man shal
be ys proppr ennemys / et theyr
ys mo: for the soon brother shal
deluyer the other brother to thy
Deeth. The chylder shal rys as
geyns theyr fathers et shal fol-
low them to the deeth. Et We-
rytably qwen the aboue sayd co-
mocyons shalbe in thyngys pu-
blyrys / yt shalbe obntolrynes
updent of the latter eynd of the
World. Others commocyons
shalbe in the elymens / for befor
the eynd of the World shalbe ge-
neral fampyn & not i oon regyon
et in oon prowys bot generaly
owr al the World. For the eerth
shal beyr no fuyt no other
thyng neydful and ghanant for
the lyue Et theyr shalbe so gret
mowemēs of the eerth ageyns
the comon cours of natur & man-
neyr of cowstum that syndry cy-
tyes towrs et castels shal al be
Dystroyt et castyn doon. Et in
the floodys theyr shalbe gret
tempes and comocyons than

theyr ys beyn the tym by pas-
syt. The ayr shalbe fyllyt of pest-
ylens and of infercyons of the
qwyche shal cum the sayd pesty-
lens qweyr of deyd shal cum et
mortaltyes also. Weyl in bes-
tyes as in men. Thondys / sper
flaghtys / et tempes et Wyndys
shalbe aboue the eerth qwyche
Was newyr seyn befor / so that
the men shalbe ordanyt in oon
metweylows Dreyd. Et for
thy as sayd ys / holy Jerosm re-
hersys that he has fownd. xij.
specyal syngys that shal be be-
for the gret iugemet general of
god of the qwyche We shal speke
heyr after be ordyt. Bot yt ys
to Understonde ys the sayd col-
lyrys shalbe cotynwel wyth owr
ony cryeng bett wyth the sayd co-
llyrys / the said holy ierosm decla-
rys yt not no the holy Doctours
assermye no thyng of certayn
bot leyffys them & puttye them
in the Wyl of god the maylar.

The fyrst syng as
the se shal lyst et rys
aboue the montayns



tye than i oono
ther. Thaye to
that the Word
of the psalmyst
be Weryspet.

Mirabiles elae
ciones maris.

That ys to say
that the eleua
cyōs of see shal
be merweillous

Et thys shal
send god the
maylar for to
punyshe the prid
ful pewpyl / for
as says the sayr
ge in ys prower
bys in the .xiiij.
cheptur. Cor su
perbi quasi mar
te ferues qd nō



He fyrst of the .xv
syngys besoz the
gret iugement ge
neral ys et shalbe
that the see shalbe
lestyt .xl. cottys aboue the heyst
mōtayngys of the World & shal
abayd the sayd baters of the see
so lestyt to the maynaye & sym
lytwd of myralys Wyth owt
that they albeys moz in oon par

quiescit. The hart of the pryds
ful pewpyl ys also as oon see
flowant the qwyche as no rest
the qwyche desyrys not bot dys
cord & seghttyn the qwyche enges
drys pryd / so as says Salomon
in ys pwerbys li the plays asoz
sayd. Inter supbos semp iurgia
sunt. Dyscord et dyspysone ar
ettwys the prydful men for pryd
dyl ewyr moz be i the most hye


play & thynkys oonlytel thyng
oon gret thyng doyn be hym et
Woorthy of lowyngeys & of gret
honor & serchys how he may
appeyr grettar et newyr Wold
be ful of honor. Et Weryta-
bly god shal send ys sayd ys in
payn & punysshon of the said pryd-
ful peupil so alystit for to meylz
et oppress them / et that the sayd
prydful pewpyl most haue Wn-
derstonnyng of

theyr synnyes &
that they may
do penans. for
our god & rede-
ptur ys so good
so meycful et
ful of charyte
that he Wold
newyr dan no
lefs oon saowl
oonly. Bot e-
wyr mooz mo-
nyys the syn-
ners by tolmy
adwersytyes et
trybwlacyons
thayr to that
they may re-
town to hym
be grace et pen-
nans & satysfac

cyon. for as sais the appoystyl
Non deletur peccatū nisi resti-
tuatur ablatū. That ys to say
that the syn ys newyr for ghe-
wyn bot fyrst that he maylz sa-
tyssaccon & restytucion Wyth
Woorthy penmans. Et in thys
qwyche said ys god shal send the
sayd. x. tolmys besoz that he
cum to ys gret and Dreydful in-
gement general.



The segund syng
ys how the se shal
descend in the depp-
nes and lawnes of
the earth.

 The segund syng
that shal be be-
for the ingemet
general of god
quere god shal
come to iuge the quylz et seed/
shal be that the see shal dyscend
in the lawnes et hoyltye of the
earth that wyth payn they may
seyt after thys quych ys Wryt
in the prophyt Naum. In-
carpane mare et exsiccat illud
That ys to say / that god the
maylar almyghty of the world
shal blaym be oon mayner of
spelryn / he shal blaym the see be
oon spch wys et be syth fashion
that yt shal yed yt in the depp
seym et profundyte et deppnes
of the earth so as yt war dy.
Et in tolmyng et horrent et de-
mestrans that the pydful men
et women lycherous men and
lycherous women ful of fleshy
lowst the quych as byt yt them
in thys world by gret presump-
cions et that they haue wysful

lyar labowrryt et talzyn payn
for to conqwys the dygnytye/
honnewre / myghtes / ryches /
Wyt sayr howsye and pleyfant
byggyns sumptwe for to loge &
draw theyr bodys et to pleye to
thayr fleshy lowstye than they
wold haue doyn for to grayth i
bewyn wyth god i the toy of pa-
radys for theyr saowlis hows-
ys & byggyns spyrtywels. Et
also quych has dysprysyt et put
wnder theyr seyt the powyr
that er meylz & mysterful of the
goodys of thys world. Bot in
thys sayd day that the sayd see
shal abayss & shal yed yt so they
haue good cause to dreyd & yt ys
oon tolmyng ewydent that for
theyr aboue said synnys pryde
et eleuacyons et presumpcyons.
They shal be mayd meylz & put
doyn i gret confessyon et danna-
cyon of theyr saowlis after the
woord sayd be sat Luc i the .xiiij.
cheptur. Ois qui se exaltat hu-
miliabit. Et also yt ys Wrytyn
i the pwebye i the .xxiiij. chept.
Superbi sequitur humilitas.
That ys to say / al man & al wo-
man the quych lestye them self
be pryde presumpcyon they shal
be oppressyt & meylt.



The .iii. tolerng of the
 syngys that shal preceyd the
 gret iugement of godys that the
 fysh & the mownstres of the see
 qweych shal appeyr malard gret
 cyrengys aboue the see



Che .iii. syng the
 qweych shal be pre
 ceyd the iugement
 general of godys
 that of be the bes

tye / fysh & mown
 stres of the see of
 syndry mayners
 et fygurs beand
 in the see shal gad
 der al aboue the
 sayd see and shal
 mayl: horryble
 lamentacyons et
 gheuāt gret cryn
 gys et merweyl
 lows wyth bow
 bows shouetyn
 gys i syndry may
 ners the qweych
 shal ascend w
 to the heuyn the
 qweych cryngys
 god shal wnder
 stond oonly. Et
 of thys says Job
 in the .xii. chapt
 tur qweyr he says. Loquere ter
 re et annuntiabit tibi et enara
 rabunt pisces maris. That ys
 to say / speyl: to the erth & yt shal
 shaw to the synners of men the
 fysh of the se also. Et thys shal
 do god the malzar i tolerng of
 punysshon of them the qweych
 as spwyf in thys woold in wa
 ter of lowst et of pleyfane gleden
 nes et lycheres of thys woold

Et the qwyche ar ower mooch
been gledsam in Dancys / in
playenngys and carellngys et
ether playfane and pryd of in-
strumens et mozt than they ha-
weyng in god et ys comman-
dyng. For the glednes of sych
pewppl / theyr ioyfurnnes / and
theyr playes & pleyfens shalbe
turnyt in Weppngys et lamen-
tacyons. After this qwyche ys
Wrytten in sant luc in the. vi.
ceptur qweyr yt ys Wrytten
De vobis qui nuc ridetis quia-
lugibitis. That ys to say cur-
fng shal cum aboue yow me-
ful of fleschly lowst et Warldly
pleysane qwyche ar gled now et
lopps et Dances for they shal
Wepp / & theyr syngys et law-
ngys shalbe turnyt in We-
ppngys et lamentacyons and
mourning i the day of the gret
ingement general. Et certanly
they shalbe asswryt in paye
they the qwyche as mournt et
Wepyt doyng penans in this
World et the qwyche as beyn so-
rowful et tryst Wyth iesu cryst
owr salwpor and redemptur
Wyth owt the glednes of this
World et pleyfane of yt. To
the qwyche ys sayd be iesu cryst.

Blesht ar ze qwyche Wepps in
this World et berys pacyently
the adwercytes of this World
Beati q nunc fletis quia ridebi-
tis. That ys to say Blesht be
ze qwyche Wepps in this World
& berys pacyently the aduersitye
for they shal lawgh in the
gloyr & happynes Wyth the holy
santys of paradys. Et Wryt-
tably the sayd syth et bestys of
the see By oon maynt of spe-
lyng shal planze of the synnyes
of men ashand Wengens of the
sayd synnyes by the qwyche they
suffer sych payn et affleccyons
in the see.

The. iiii. tolryn ys
that the se et al the wa-
ters of the floodys shal
byrn.

De vobis qui nuc ridetis quia-
lugibitis. That ys to say cur-
fng shal cum aboue yow me-
ful of fleschly lowst et Warldly
pleysane qwyche ar gled now et
lopps et Dances for they shal
Wepp / & theyr syngys et law-
ngys shalbe turnyt in We-
ppngys et lamentacyons and
mourning i the day of the gret
ingement general. Et certanly
they shalbe asswryt in paye
they the qwyche as mournt et
Wepyt doyng penans in this
World et the qwyche as beyn so-
rowful et tryst Wyth iesu cryst
owr salwpor and redemptur
Wyth owt the glednes of this
World et pleyfane of yt. To
the qwyche ys sayd be iesu cryst.



The.iiiij. syng that the
 see al the Waters of
 other floodys shal
 byrn in the fyr cūmyng of the
 heuyn i punyschō / & reprewyng
 et abhomynacyō of lycherows
 men & lycherows domenhows
 masters and fornicaturs / the
 qwyche as lywyt al the tym of
 theyr lywe in playfane & fleschly
 lowste ageyns god et ys com-

illi tormentū et luctum. These
 paynet torment to the cowyse
 damnyt et lycherows pewp
 after that they haue beyn in dea
 lyt and fleschly pleyfane. The
 qwyche punyschon shalbe presy
 guryt qwen the sayd floodys
 shal byrn.

The. v. tokyng shalbe
 qwen the herbes et trees shal
 sweyt reed water as blood.

madynes. for
 sych pewp by
 nys in fyr and
 shal byn i fyr
 and bynstoon.
 for after that
 they haue dely
 tyt the qwyche
 axtaplyn theyr
 pleyfane i lyche
 rows they shal
 haue forych oō
 tym oon payn
 speccal foryt ys
 Wrytten in the
 appocalypse in
 the .xviij. chepa
 tur. Erit pars
 eorum in igne
 sulphure. Quid
 tum in Delictis
 fuit tantū date



That ys to say
in they Days I
shal gheue toli-
nyes of the he-
wyn and of the
eerth blood & Sa-
pewr of smolr.
Et in the self
Day byrds of
the Hewyn shal
gaddy to gyd
Dyr the qwysh
shal crye Wepp
Wyth owt eyt-
tyng or Dryn-
lyng in ony
mayneyr that
may be. That
sald sweyt & Sa-
pewr of blood
that the sald
herbys et treys

A He .S. tolyng qwysh
shal go befor the iu-
gement general of
god shal be that al herbys treys
Woodbys shal sweyt reed gout-
tye of Water as blood so as sy-
bly as befor sald et the qwysh
ys Wrytten be ioel spelz and in
the parson of god. In dieb^{us} illis
dabo prodigia in celo et in terra
sanguinem et vaporem fumi.

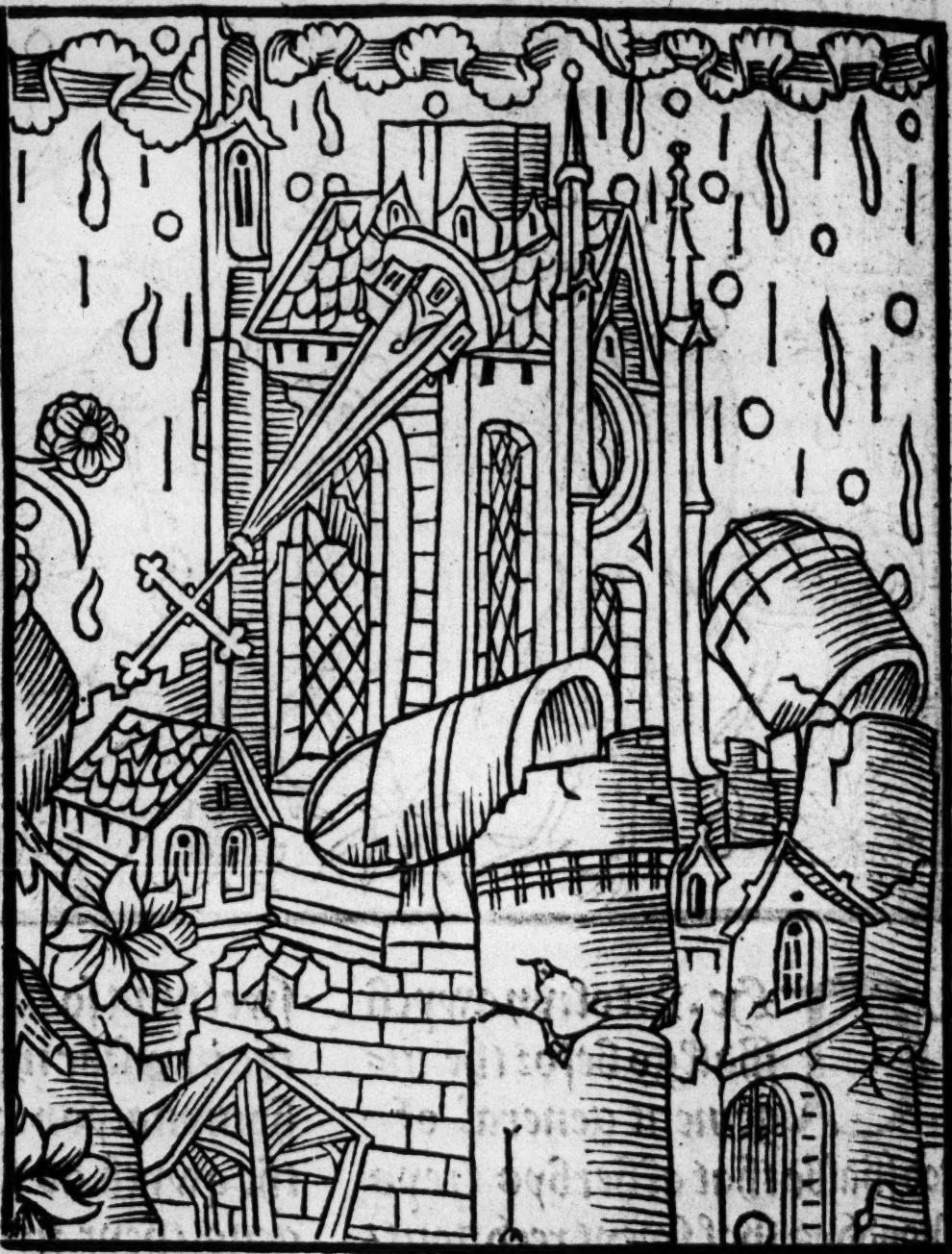
swettyng so shal be send be god
the maylar in payn/dreys & ab-
homynacpon of men lryllars
the qwysh as lryllys be Wen-
gens theyr nyghtbowrs. Et
pynnyppally of them qwysh as
lryllyt the innore the qwysh
as not mpschoyn no be Word no
be Seyd. ffor yt ys oon of the
iii. synny the qwysh as bys
Wengens of the qwysh abho-

mynacyon creyngeys ascendys
to the heuyns so as yt apperys
in genesy in the .iiij. cheptur
qweyr yt ys Wrytten i the par
son of god sayand to them. The

Woys of the
blood of thy bro
ther abel cryis
to me of the erth
Et the mowr-
nyng & wepyng
of the sayd fowl
lys the qwyrche
shal not eyt no
Drynke shalbe
send that day
in the tolryn of
me & dome that
ar glowtous et
Dronkars the
qwyrch as lewyt
i thys World in
glowtous et in
Dronkars for sich
mayner of peo-
ppl shalbe fyl-
lyt in hel of hon-

ger et Deeth so as says the psal
myst. Mors Depascet eos. &c.
Et they shalbe fyllyt of the
paynes of hel aboue sayd qweyr
of We haue spolryn i the trayt-
te afor sayd.

The .viij. syng ys the qwyrch
shal go afor the iugement genes-
ral of god that ys that al the
byggyngs as cytes et castels as
boue the erth shal fal.



The .viij. tolryn the
qwyrch shal preyd the
iugement general of
god shal be sych that al the byg-
gyngs aboue the erth as towne/
cytes castels / towrs / howses

g al other byggyngs shal fal in
that day to the eerth after thys
qwyche ys Wrytyn in the gos=
pelsant mathew in the .xxiii
scriptur. Non relinquetur lapis
super lapidem q non destruat
That ys to say thair shal not
shyd oon stoon abowe oon o=
ther. Et this god shal do for to
ghyde the dreyd qwyche as beyn
hewyn in thys world to mayke
worldly byggyngs et as lowyt
mor the saye tēporel byggyngs
than they haue doyn to grayth
a byg howse of pleyfane in
hewyn after thys qwyche ys
Wrytyn in sant ioon in the .xiii
scriptur. In domo patris mei
multe mansiones sunt. That
ys our salwypowr qwyche says
that thair ys syndry dwellyn
gys in the hows of ys father for
after the good deyds of the
saowl ys they shal haue mor
gret or les gloyr in paradys
thys qwyche ys Wnderstōdyng
by the maynaysyndry dwellyn
gys. Helas so thair ys sych to
day that graythys et ornys be=
hly the howse in the qwyche
thair bodys shoold dwel than
they do to the saowl in the
qwyche god shoold dwel be grace

Et for that says esaye. De qui
coniungitis domum ad domum et
agrum agro copulatis. et cetera
Lursyng sal aboue yow ewyl
world ryches qwyche gaderys
hows aboue hows by yow tres
peryes and dyslawynngys and
qwyche iopnyes donseyld abowe
oon other the qwyche by salcet
et then or by foris talys from
yowr nyghtbours qwyche as
no myght no tēporel resystas
O Worldly ryche cōsyder sum
tymys et be hold the hows and
sumys byggyng the qwyche
thow as byggyt et say sumy=
mys to thy self. Helas yt I
graythyt to my saowl oon sych
hows in hewyn Wyth also gret
dyllygens lawbour et dyspens
as I haue doyn to my body in
eerth in the qwyche yt may be I
shal not dwell the spays of .viij
dayes et yt of hewyn had beyn
ewyrlstand. certainly I had
doyn wyslyar mor than I haue
doyn. Et Wndowtably syn
dry ar dyslawyt et shal be thus
as yt aperys be the maledyced
aboue sayd by the pphet esaye.
The .viij. stolyn ys of
the stoonys the qwyche theoon
shal seyght ageyns the others.



of iesu cryst so
as yt appetye
in the .xxvij.
cheptur in sant
mathow. Petre
scisse sunt. Et
thys shal send
god for to drye
tha that ar ob
stinet the quych
ar mo: hardtha
stoonys the
quych may not
be mayd soft no
causyt to drye
god for thynge
that theyepr of
the paynye of
hel no of the iu
gement general
no of the pas

The .vij. syng quych
shal goe for the iu
gement general of
god shalbe that the stoonys shal
feght the oon ageyns the other
et they shal cleys them self and
shal dewyd i syndry partys and
feghtand in them self the sayd
stoonys shal mayl: oon horry
byl et gret Dpn the quych shal
not Wnderstonde oonly bot god
so as Was doyn in the passyon

syd of iesu crist Bot the stoonys
cleffyt & put them self i pyechys
bot the Wnbappy & cursyt peo
pyl that ar obstynet in thaye
synnys they Wyl not clef them
self no opyn theyr hartys for to
mowrnet Wepp theyr synnys
be saythful pennans.

The .vij. tolryn precedet the
iugement general of god gret
shalbe that the erth shal opyn &
trebvl horrybvl be al the world.



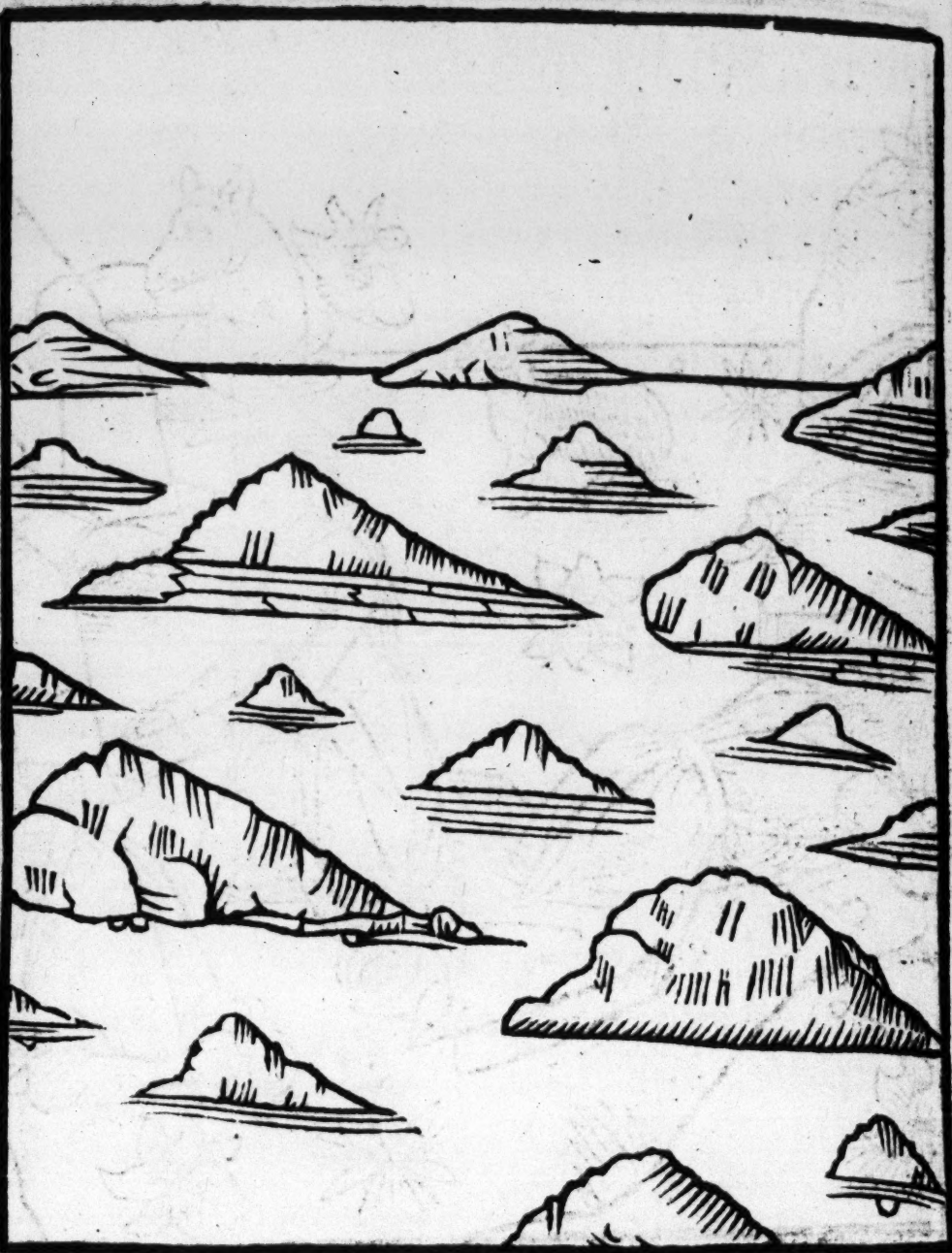
no beyst qwhat
 lrynd that ewyz
 they be may not
 be no susteyn on
 theyr feyt / bot
 they shalbe by
 the horryblynes
 of the gret sha
 lryn they shal ly
 be the erth so as
 yt aperys i the
 apocalyps i the
 xij. chept. Et
 factus est terre
 motus magnus
 qualis nō fuit ex
 quo hoies esse
 ceperūt. That
 ys to say / that
 qwen the redem
 ptur salwour
 of al the World

The. viij. tolryn the
 qwyche shal go afor
 the iugtmēt general
 of god ovr redēptur iesu cryst
 qweyr he shal iuge the good et
 therwyl parsons thaye shalbe
 congeneral trymblyng et mo
 vying of the eerth the qwyche
 shalbe ower al the World the
 qwyche shalbe so gret & so mer
 weyllows that manno Roman

shal cū to ys gret iugemēt genes
 ral that shalbe oon so gret mo
 uynge & trēblyng of the eerth that
 newyr moz Was seyn sych oon
 mouyng sen the creacyon of the
 World & sen that ada Was mayd
 Et thys shal send god for to
 dreyd them lyuat qwyche shalbe
 aboue the eerth Et that ys oon
 tolryn that the eerth Wold not
 susteyn moz no beyr from that

tym furth the
 synnars aboue
 the erth/ Bot leys
 them & that god
 shal asund them
 & shal damewyr
 lestandly by ys
 iwstys insynyt
 & ewyrlestandly
 Wyth lucyfer et
 ys Dewyllys in
 paynys et toz-
 mens of hel. Et
 that shalbe than
 be gret byternes
 of the sayd mo-
 wement the syn-
 nars shalbe stra-
 zyt to yd them i
 cauernys and se-
 cret placy of the
 eerth by al theyr qwheyr they
 may synd plays in the qwpyche
 shal appeyr the indygnacyon of
 god towart the sayd synnars.

The. ix. tolyrn shalbe
 ys al the montayns & yllys
 qwpych ar aboue the erth
 shalbe admychelyt or cu
 to noght et the erth shal
 be ewyn et Wryt & al of
 oon statur.



He. ix. syng that
 shal go asoz the
 iugement gene-
 ral of god shalbe
 that al the mons-
 tayns of the erth shal be put in
 powdyr et so shalbe al the eerth
 ewyn Wyth owr ony hyllys et
 montayns after the sentens of
 ysaye i the. xl. cheptur. *Omnia
 Vallis implebitur et ois mons
 & collis humiliabitur.* That ys

to say/ That al Waylla shalbe
 fyllt in that day & al motayns
 shalbe mayd meylz et a lawlyt
 ewyn to the other erth. Et this
 god shal send for to mayl: the
 byng & nobyl men of the world
 for to dreid the qwyche ar choy=
 syn in thys present world et as
 dysprysyt other men. For than
 shal yt be Understonde clerly
 be the prencys/kyngys/dulys
 erllys/& other gret lordys/mar=
 chans / et powyr labowrers et
 carllys arewyn as to the nays=
 sans orygynel and as to theyr
 byrth they ar al men. Et cer=
 tainly god shal iuge the aboue
 sayd kyngys/pryncys & payfans
 et carllys/ewynly & indyfferent
 ewyrych oon after theyr good
 Werllys. Et thys ys Wrytten
 in saynt Mathow in the .xvi.
 cheptur. Filius hominis reddet
 unicuique secundum opera sua.
 Wyth owte ony owte taylryn of
 parson / for he shal iuge the lord
 also weel as the seruāt the lady
 and mastres also weyl as the
 madyn seruāt et the lryng as
 the shurl after the woord of the
 psalmyst. Cum accipero tēpus
 ego iusticias iudicabo. That
 ys to say/ qwen I shal tayl: the

tym and howr of my iugement
 general I shal iuge and iustysy
 the good and the ewyl Wer=
 llys of men indyfferently or
 qwhat stayt or condycyon that
 ewyr they be Wyth owte favor
 or owte taylryn of ony parson.
 Consydyr than al man & al wo=
 men qwhat yt ys of the natur
 of man et that we ar al of oon
 self mater et al dyd cū of adam
 et eue. Certāly qwen ewyrych
 oon world thynk: weyl that yt
 ys al Unhappy Wrechyndes &
 pardycyon of the saowl that ys
 the ryches pryd et playsans of
 thys world in the qwyche they
 tayl: theyr selycyte and alestys
 mesprysant the powrys. Et
 thys consyder we may.

¶ The .x. folryn shal=
 be that the men et the
 women that war put
 et ydyng wyth in the
 erth in the cawys shal
 cum furth al estonyft
 et merweyl.



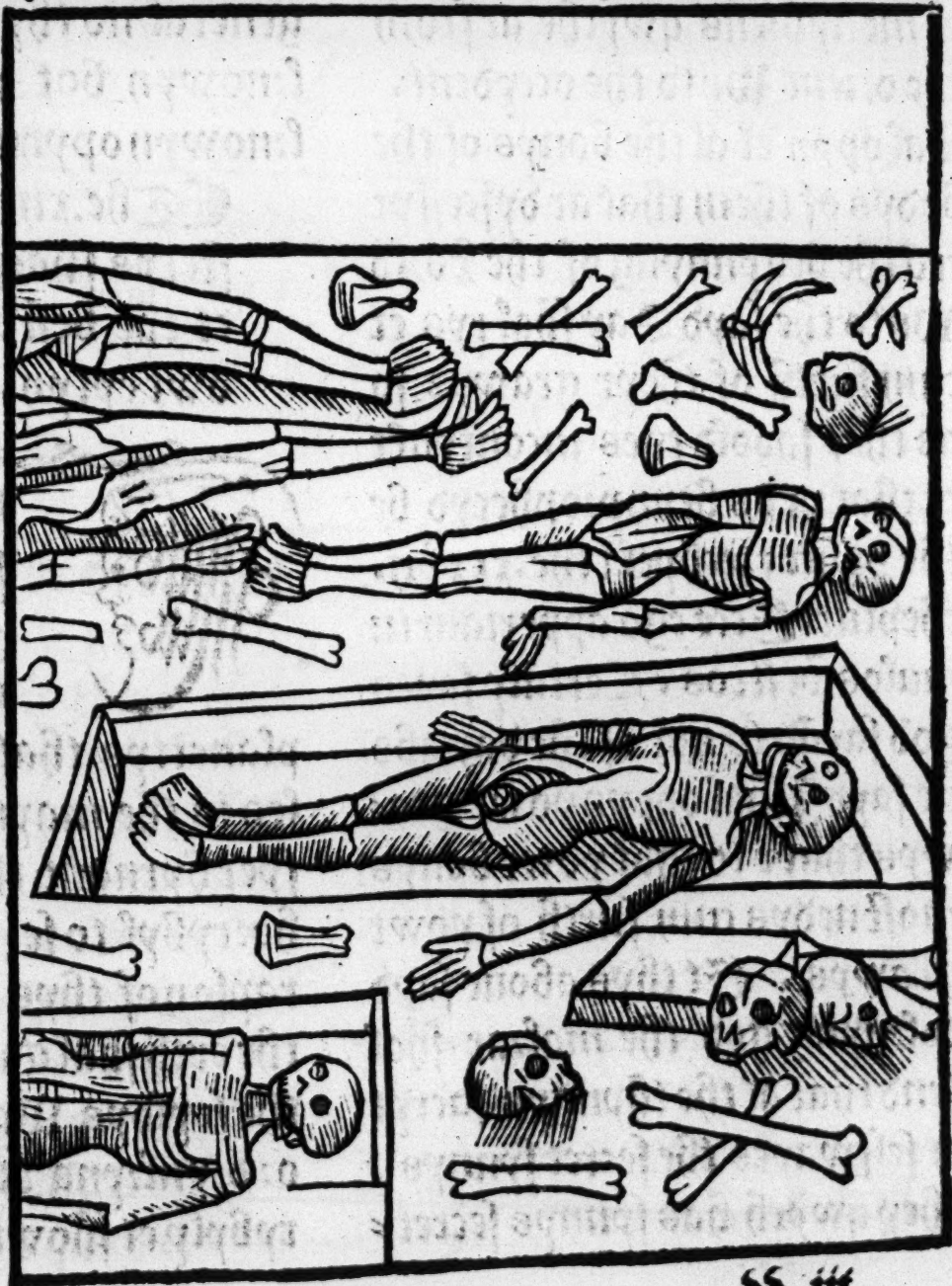
War estonyff
Dreydful and
abapshyt. Et
thys shal send
god the malzar
in tolyn et Des
mostrans that
qwen shal cum
the latter Day
of the sayd iuge
ment general in
the qwyche Day
shalbe iugyd the
good & the ewyl
the good pew
pyl to ewyle
stand reward in
ioy and inspynt
melody of pa
radys & the ewyl
to ewyle stand
Dānacyon et to

A He. x tolynng the
qwyche shal go befor
the gret iugement ge
neral aboue sayd shalbe that
al the men et al the Women the
qwyche War ydyn Wyth in the
cawys and hoyllys of the eerth
shal cum furth al estonyff & shal
town as fowlysh pewpyl and
owt that they myght speylz
oon to oon other so mooch they

be in paynys et tozmens in hel
ewylestādly et to be in paynys
and tozmens of hel ewyr mo
Wyth lucyfer et others dewyle
lys et Damnyt that no parson
ma excus them that be syndry
monysyngs et tolynys as beyn
sygnysped & forsayd the sayd iu
gement general thayr to they
myght haue grathyt them to
resayf the sentens of god & that

they myght haue doyn penance
 et satisfaccyon of theyr synnyes
 retwinate them to gret meyrce
 of god almyghty the salwour
 et redeptur iesu cryst. Sychlyl
 god shal send thys in tolmyng
 for to shaw to them that ar ly-
 nant than aboue the eerth that
 the glorows holy mother of
 our salwour iesu cryst the
 blesst Wyrgyn mary the
 quych ys i thys tyme present of
 grace & of meyr-
 ce advocat of
 synful men and
 women et sh^e
 shal not mayl^e
 no prayer et re-
 quest at howr
 of the iugement
 for ony synnar.
 Also shal not do
 the glorows
 santys of para-
 dyse the quych
 for the present
 ar intercessars
 for mankynd &
 ewyrych. Day
 they ar in pray-
 ers et oraysons
 for the powyr
 synnars quych

ar in the World / for than they
 shal not mayl^e prayer no request
 for parson that may be. Et for
 thys ys notyt & tolmyt that the
 sayd parsons they shal cu furth
 of the camp of the erth shal not
 speyl^e. Et by thys aperys that
 of the day of iugement that no
 pson shal haue sowcur no holp
 bot oonly of theyr good Werks
 that they haue doyn befor this
 consyder ewyrych oon.



The. xi. syng shal be as the bonys of them that ar deeth the qwyche ar in thair graues they shal ryse et put them aboue thair sayd grawys.



He. xi. tolynng syng shalbe goyng asoz the iugement general of god shalbe that al the grawys et monymens qwyche ar from the orient Wnto the occyden. shal oppyn et al the bonys of the bodys of them that ar dyscessyt fro the begynnyng of the world Wnto the sayd Day shal ryse et cum furth of theyr grawys so as they shoold ryse incontynēt et that yt as beynprophecyd be the pphet ezechyel i the. xxxiiij. cheptur. Ecce ego apperiam tumulos vestros. Certaly sayes god sayd to mā of the day aboue sayd I shal oppyn powr grawys thair to that powr bonys most nedys cum furth of powr grawys. Et thys aboue sayd tolynng god the makar shal send that al the thyngys sacrypt et selfwayes the secret synnyes et they qwyche has synnyes secret

ly Wytb owt that they haue mayd cōfession or saythful penans shalbe rewepsted Dyscouert et mayd oppyn et the synnars manifestyd et mayd oppyn et confundyt/for iesu cryst says in the gospel. Nichil opertū qd non reueletur/nec absconditū quod nō sciatur. That ys to say/that thair ys no thyng so cowerd bot yt shalbe rewepstyt et dyscowerd besoz god of the day of iugement general/no thyng so yd et Wnknowyn bot yt shalbe than knowyn oppynly et appeyr.

The. xii. syng ys that the sterys shal fal of the bewyn et the bestys shalbe Wytb owt eptyn.



He. xii. syng shal be that the sterys shal fal of bewyn for al the sterys of the bewyn et planettyes that mowys thayles in the mayner of sperys of fyre byrnant the qwyche shalbe horryfyl to se. Et the Way et rayson of thys al the bestys of the erth shal gadder to gydder i the feyldys Wytb owt eptyng or dypnlyng et they shal cry horryfyl et shewt drepydfully. Et

of the sterys yf
ys Wrytten in
sant mathow in
the .xiiiij. chept
stelle cadēt de
clo et virtutes
colorum moue-
suntur. Thys
may be Wnder-
stondyt that they
shal not be seyn
of the bewyn
nor than they
war salkyn of
bewyn. Et af-
ter sat ambroz
sant ierom & the
wenerabyll be-
may be Wn-
derstondyt that
the soon and the



moon et other lyghtys of the
bewyn shalbe dyrl: not be les
makyn of theyr lyght/Bot for
the preses of soon of iustys that
ys of the redeptur qwen he shal
cō to ys iugemēt in the present
of the soonet the moon shalbe
hē to be Wyth owē ony lyght.
Et for that says ioel the pro-
phet in the segund cheptur. Sol
conuertetur in tenebras et luna
in sanguinem antequan Veniat

dies magnus & horribilis. That
ys to say be so that god shal cū
to hald ys iugement general of
the soon shalbe towrnyd i dyrl-
nes et the mown shalbe dyrl: et
reed in the mayner of blood so
as yt ys Wrytten in the appo-
calyps in the .viij. cheptur. Sol
factus est niger quasi saccus
siliicinus & luna facta est sicut
sanguis et stelle cadent super
terram. That ys to say on that

day et tokyng merweyflows the
soon shalbe dryl et blal to the
mayner of oon selz of pennas
ghanant to put the awes et the
mown shalbe reyð as blood in
the qwyche ys ghewyn to Wn-
derstod that al the hewynly bo-
dys seand the eynd of the world
for the qwyche they have been
mayd for to lyghtnyng put fro
al theyr beawte & shynnyng and
chal cleyth the Wyth Drylmes
in oon tokyng of Wepnyng et
lamentacyon so as Doye the
seruans of oon hows planzys &
Wepys and cloythys them of
blal clothyngs qwe theyr lord
and master ys Seyd. Et qwen
he says that the sterys of the
hewyn shal fal to the erth in the
qwyche they shalbe corrupyt et
mayd of noght / yt ys ghanant
to Wnderstod that gret et mer-
weyflows flawghys certayn
Wapewys and smolys in the
aboue party of the ayr shal ry-
n et mowe selfwapes in the law
partys sych lylz yt ma not be
lyghtnyt bot the sterys fallys
of the hye. Et certaly qwen yt
ys sayd that the vertus that ys
to say the angels et the blesht
spretys hewyn shal moyf and

trymbyl on the day of iugemēt/
yt ys to Wnderstond of the mo-
wyng of rewerans and not of
dreyd that they haue to be dam-
nyt or to suffer ony payn / bot
qwen they shal se the maieste of
the iuge cumand to the iugeint
et ys gret et inperyal autoryte
the qwyche they shal see grayth
hyin Dreydabyt ageyns them
that ar damnyt they shal feyl
lytel of them et shal meylz the
befor god so as they had beyng
ordaynyt i dreyd. Et thys may
be ordaynyt that the sayd an-
gels et blesht espretys of god
shal mowe them for to fulfyl
the admynastracyon et dylgēs
the godly Wyl in so mooch as
yt twechys the rysnyng of the
bodys et other goyng afor the
sayd iugement general. Et yt
ys to not that god shal send the
aboue sayd syng of the fallyn of
the sterys i syng et dreyd of the
qwyche ar fallyn fro the bryte
of the holy sayth / of the qwyche
prosperyte et aduersyte as dra-
wyng them from the serwys of
god. God shal send in the self
day oon syng aboue the bestys
the qwyche shal nother eyt no
drynlz as sayd ys. Et thys in

oon syng of d:ryd to the ynhap
py Wo:ldy ol:erers and lyche
row: & other synnar: the quych
at ful of fleschly lowst the quych
as not fownd no gowst in the
spyrtywels thyngeys / suffrag
monysyngeys of owt mother
the holy chyrch.

[The. xij. syng that goys be
for the iugement general of god
that al men Women et chyldryn
thanlyuant abowe the erth.

A The. xij. tol:yn that
go afor: the iugement
general of god ys et
shalbeys that al men et Wome
et chyldryn than lyuant abowe
the erth shal dy Wyth owt tap
lyn of ony thynge thair to that
they may ry: of the said Day of
iugement Wyth them quych
as beyn Seyd sen the creatyon
of the world yn to the sayd day.
Et certainly yt ys oon thynge

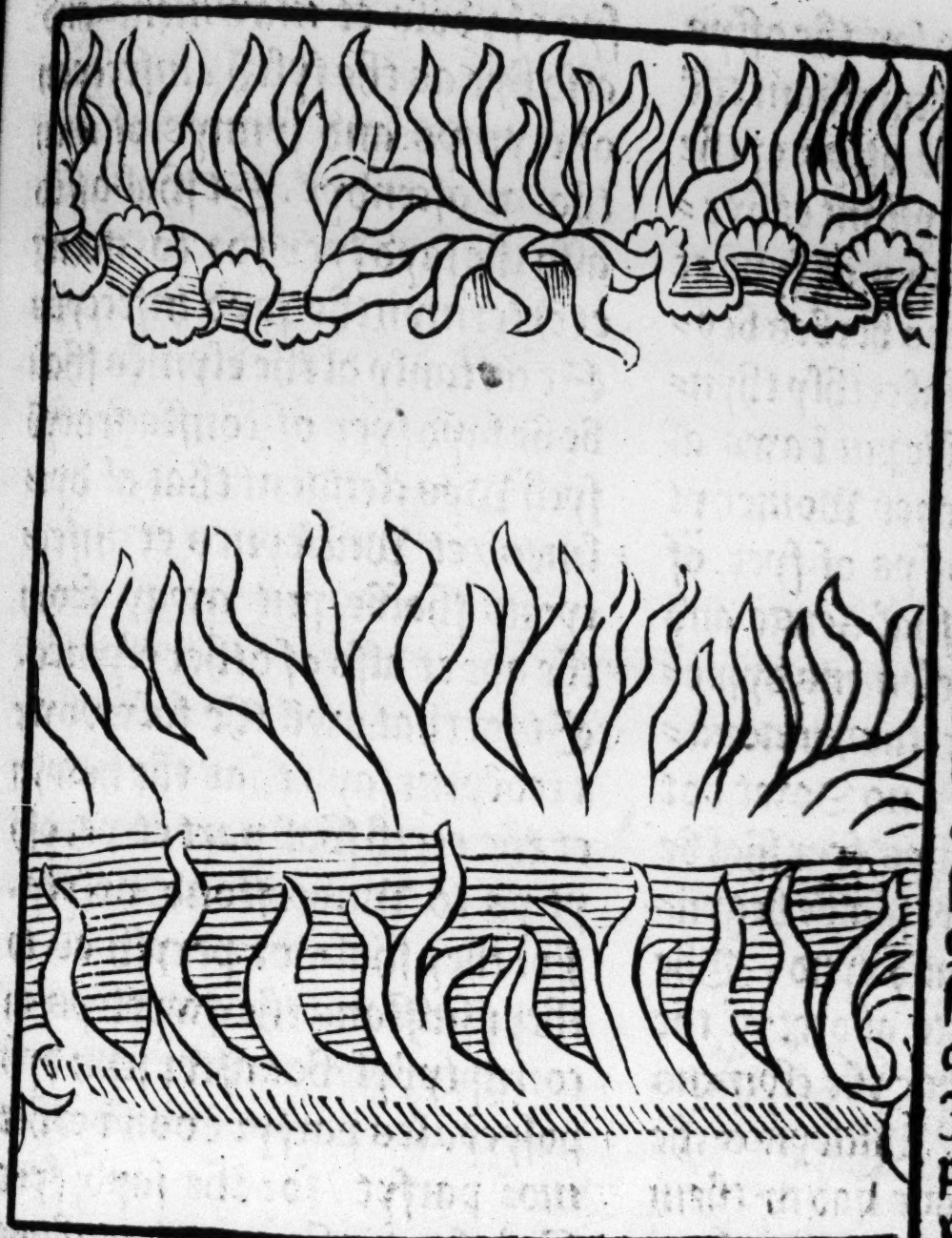


mooch lameta:
bilshyt of gret
mowyngeys &
lametabyt We:
pyngys & ryght
soyr sobbyngeys
the quych hold
Weyl consyder
thys et contē:
pyl the pyteabil
sorows et mer:
weylows cry:
engys planzyn
gys et sobbyn:
gys the quych
shalbe in that
day i the quych
al the creaturys
lyuant abowe
the erth / men
Women zong &

and indifferently being of fowt
or lyng exstend or Dynl: and
in what estayt that ewyr they
be shalbe fowdantly smytting
at the howr that they shal not
be Warof them self Wyth the
dart et sword of deeth. O hard
thyng to thynl: merweyflows
to hyperdreydabyt to se: to suf=
fer: et to thool. What may
oonhart pytows and Wrechyt
thynl: in yt self for to ymagyn
the tyngys aboue sayd Seyrly
We shoold consyder. Helas
qwhat ppty shalbe of them
qwyth in thys World as lyuyt
in lythyrus in ennyes et other
playasns et lowstys of theyr
bodys et of the qwyth they ha=
ue not mayd pennans. O po=
wyr et myserabyls et Wrechyd
synnars qwyth beleystys ewyr
mor: that they shal lywe ewyr
mor: in thys lyue et consyderys
not that they moost dy: Wayt
not what howr no what day et
the qwyth as no repentans of
thayr synnys bot contynwys
ewyr mor: War et War in tron=
perys Dyspaynyngs et thestys

ol:ars lytherys: fleschly dylec=
tacyons. Quat shal ze Do in
thys day that al the men: Wo=
men et al creatur lyuant Wyth
owt Salay or respyt to thynl:
in theyr consyens et to repent
them of theyr synnys fowdan=
ly shal dy. Theyr ys no Under=
stondyng of malynnd that may
thynl: the gret ppty and Wre=
chyones What sawyly thayr
shalbe loost et dānyt i helewyr
lestandy Wyth lucyfer et al ys
dewylyys. Et thayr ys no
dowt the most pty of the World
shalbe i damnacyon. for Wyth
gret payn the moost iust of the
World shalbe sawyt so as ytye
Wrytyn. Dix iustus saluabi=
tur Quat shalbe than of them
qwyth as Doyng so maynay
synnys et as not doying no pen=
nans thynl: qwyth may.

The .xiii. syng shal=
be of the sper qwyth shal
byrn the hewyn et the
eerth: generally al that
qwyth shalbe aboue the
eyrth.



cheptur. Pul-
vis es et in pul-
verem reverteris . et cetera .
Et of the abo-
ve sayd resolu-
cyon of the he-
wyrn and of the
erth ys Wryt-
tyng in sant ma-
thow i the . xiiij
chept Celū et
terra trāsibūt
Et thys above
sayd syer of fla-
gracyō saye the
spalmyst dauid
qwen he says .
Ignis ante eū
precedet. That
ys to say that

A He . xiiij . syng that go
ys befor the above said
day of iugement gene-
ral of god shalbe that in thys
day the he wyrn et the erth shal
byrnet al the elymens et gene-
rally / al that they qwysh shalbe
aboue the erth / as bodys of me
et of women the qwysh shalbe
byrnt et shalbe Westyt in awys
after thys qwysh ys sayd and
Wryttyng in genesy in the thryd

the syer of conflagracyon shal
go befor the cūmyng of ovr re-
demptur cūmyng to ys iuge-
ment general the qwysh syer
shalbe gretunly gret. so be the
godly myght not oonly the syer
qwysh ys i the spyer bot Wryth
that al the syers qwysh ar i the
erth aboue shalbe rynnant to
gydder so to byrn the World .
Et so as says the docturs that
syer shal have the offys of the

fyrrys that ys to say the offys
of the fyr of hel punysbant the
that ar ewyl. The offys of the
fyr of eerth Waystant et byr =
nant al the thyngys of lyue et
sensybyls as treys herbes bey =
fys & generally al erthly thyn =
gys. for yt shalbe put i awys al
the bodys of men et Women yt
shal have the offys of fyr of
the elymens et shal clenge and
shal rewolfe the elymens dyspo =
sant them to certayn innoia =
cyon. et theyr ys no dowt bot
the Seyd of thys fyr shalbe
followyng for yt shalbe begyn =
nyng myddys and eynd. The
sayd fyr shal go abowt al the
World and clenge the elymens
oouly of theyr Wicleynes the
qwyche they haue had in them
for the myrryng of onsfatnes &
dylznes the qwyche they haue
now contrayt by the synnyes et
infeccyons of men qwyche as
pollud et fylled et ifeclyt theyr
habytacyon. for the men fylly
et ifeclys al the creaturs of
the qwyche they be. Et for
that we may beleve lysumly
rayssonnably that the said fyr
of conflagracyon cleengyng of
the World shal assend also hey
as the smolz of the welzyl sacry

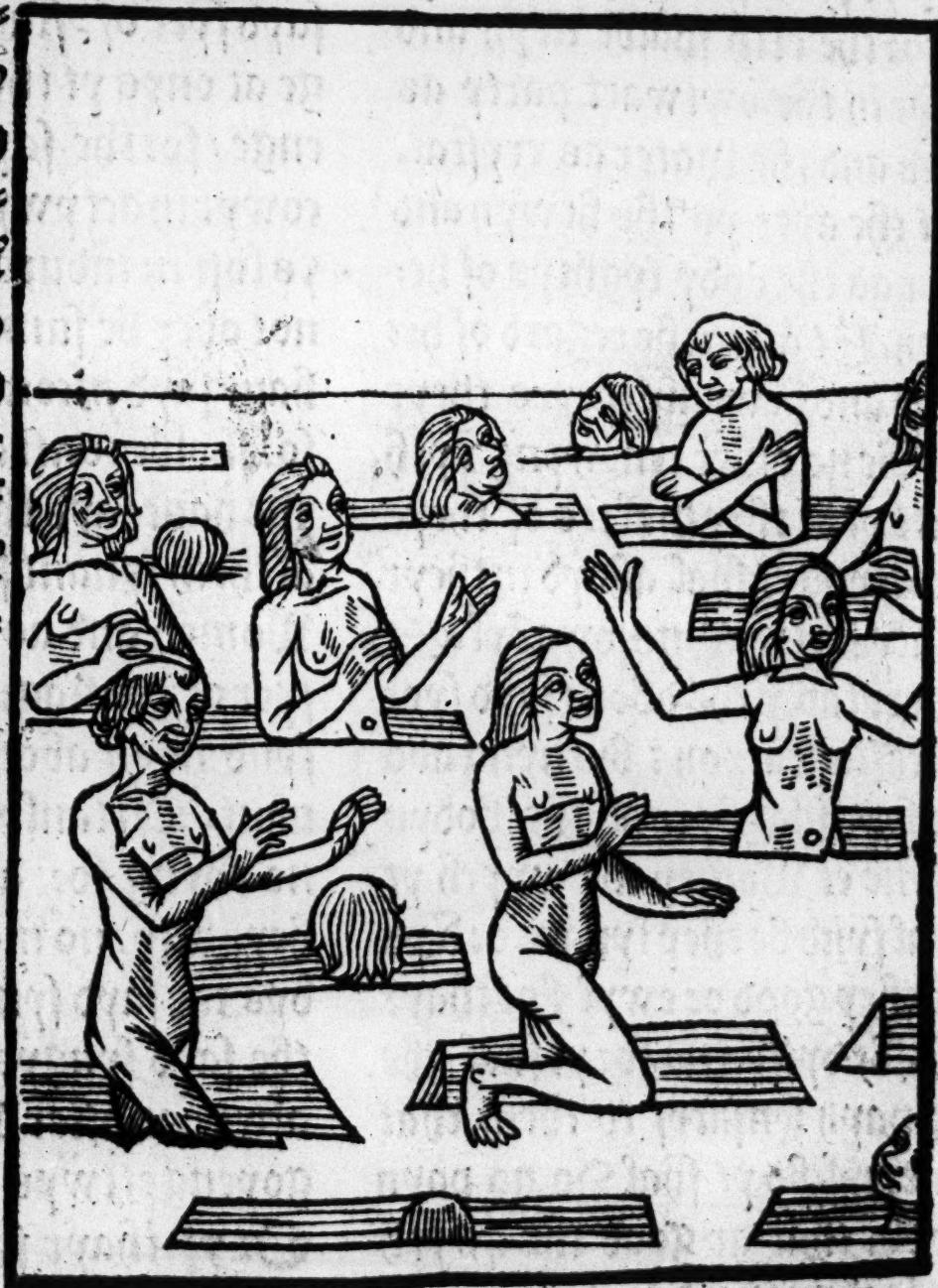
fys of ydols et mawmens and
also hey as the fylth & infeccyon
of crymys and synnyes of men
that ar ascendyt. Et shal assend
also the sayd fyr for to cleeng
et extermyn the sayd infeccyons
Et certanly al the elymens shal
be be sayd fyr of conflagracyon
sych wys clengent that al dylz =
lzes / et Wicleynes et infec =
cyons shalbe put away from
the ayr et also of other elymens.
Et for that qwe the salwypowr
& redemptur says that the hewyn
et the eerth shal part et perysch
yt ys to Understonde holyly.
for they shal not perysch as to
theyr fulstans the qwyche ys in
corruptybyl / bot after sum dys =
posycyons les parfyt i oon / i other
moze parfyt / for the sayd fyr
shal ascend. x. cowtys aboue
the most heast montayn of the
World so as dyd the Watyr of
the dyluge thair to that yt may
clenge the sayd party aboue of
the ayr of fylthys et Wicley =
nes. Dapwrs and smolz the
qwyche the synnars as Doynet
sayd syndry synnyes. Et be thys
Way et the hewyn and the ayr
shalbe cleengyt as sayd ys.
Bot the sperys of the hewyn
shal not perysch be no mayneyt

be the sayd syer as to the nessayz
 dengyng Alwayes the prophet
 says. Ipsi peribut tu aute pma-
 nes. It ys to Understonde that
 the sayd hewyn shal perysch not
 as sayd ys as to theyr sbustans
 incorrupty byt bot they shal pe-
 rysch after. sūdyposicyonz chā-
 gyng of theyr estayt of the i the
 qwyche they ar now the qwyche
 shal not be than moze neyd ful.

mayl: heyr syndry sayr qwe-
 styons the qwyche I leys for the
 present & for caus of shortnes.

The. x. & last syng
 ys the bodys of men
 et Women shal rye
 that was deyed for
 to cum to the iuge-
 ment general of god.

for the sayd spe-
 ryemowys now
 of oon plays in
 oon other conti-
 nuelly: they shal
 be thanet abayd
 Wmowabyt in
 that day after
 the that nobyr of
 choyssyn mens shal
 be perspyt & ful-
 sylld so as I ha-
 ue expost & tras-
 latyt after mas-
 ter nicola de lita
 in the traslacyon
 that he as mayd
 aboue the sawl-
 tyer in the psalm
 oon hondreth et
 oon. They may



The .xv. et last che-
ptur et syng shalbe
that the bewynnyng
the erth shal be to the mayner
that I have sayd heyr besoz. Et
that al the men et Women shal
cum to the iugement. Et as to
the fyrst party as to the aboue
sayd drenewynng says sant thos-
mas that the elements shalbe re-
newyt for ressaynyng of su clayr
te for the erth shalbe cleyn and
cleyr in the owlwart party as
glas and the Water as crystal.
Et the ayer ys the bewyn and
sper as the body lyghtys of he-
wyn. Et as to the regard of he-
wyn and bewynly speyrs theyr
shalbe no other renewynng byth
owt yt be they shal ces of theyr
mowynng et shal abyde in theyr
placys selzpr Wnmowabyt. Et
Werytably the aboue sayd sper
of coflagracyon et byrnyng abo-
ue sayd shal byrn al the bodyes
of me et Women the qwyth yt
shal fynd be they lyuant or deyde
be they good or ewyl for thayr
shalbe dyfferens for yt shal ghe-
ue payn sensatyf to them that
ar ewyl bo yt shal do no payn
to the that ar good the qwyth
yt shal not fynd to clege no moz


than the sper of the furnays
that dyd no ewyl to the thre
chyldryn the qwyth was put
wyth i the fornays of byrnant
sper so as yt apperys in Daniel
in the .iii. cheptur Bot the good
the qwyth yt shal fynd ony
thyng to cleenge yt shal mayl-
the sum dolewr and payn after
that they have moz oz les neyd
to be lengyd Et Werytably the
sayd sper of coflagracyon may cle-
ge at onys yt that shalbe to cle-
enge / for the sayd sper shal re-
compr in act wyte thy that yt
ys lost in induracyon. Et hold
not obey be sum that thys We
have sayd incontinent heyr bes-
oz shalbe contrary to thy that
We have sayd that the .xiii. day
al them lyuant shal dy men and
Women and as thys caus the
sper of coflagracyon shal not
fynd noon aboue the eyrth ly-
uant. Certanly thys maylrys
no thyng for as I have sayd
heyr besoz no man Wnderston-
dys the sayd syngys Bot god ys
the sayd syngys commys oon
after oon after wyth owt ony
goyng et twys the sayd syngys
Or ys thayr shal cum syndry

moon Day/for thys incertayn
et unknowyn. Et for that may
yt be that at the howr of the
sayd fyer of cleengyng shal cum
that yt shal put to deeth them
that ar lywandet that yt shal
wayst them i powdyr & awes so
as sayd ys. Et as thys caus yt
ghanyes not to say no to afferin
that the sayd syngys shal cum
so be .xv. days oon after oon
other as sant ierom says as he
as fund the i the cronyls et ans
nals of hebrews for he affermys
yt not hym self. Bot beylde may
say that the syngyl aboue said or
the most part of them & pryncys
pally they qwysh ar aprewyt by
the text of the holy gospel shal
cum vndowtably. Et that the
world shalbe byrnt & the elemes
clengyd as sayd ys/et also that
the bodyes of al them that deyed
shal rys. Et verrytably the fyer
aboue sayd after the iugement
shal taylor them that shalbe dā
nyt et al thys that shalbe wyth
in the sayd fyer of byrnyng of
hotnes of gretnes shal dyscend
in hel for to punyssh the sayd dā
net pewpyl. Et thys that ys in
the sayd fyer of clarte shal a
bayd in hys in the gloyr of ble

shyd and chosyn men. Et thys
apperys that fyer aboue sayd
shal go as for the cumyng of the
iuge the qwysh shal follow in
syndry mayners self wys al
thys qwysh shalbe of dyrlines
of bytternes in the ayr/of byr
ternes/that ys sawlt in the was
tyr of hewynes/ and dyrlines i
the erth shalbe purgyt shalbe
cleengyt be the sayd fyer & shal
be castyng in hel for to punyssh
the dānyt pewpyl. Et for thys
that the men shal haue no mo
myster no neyd of bestys / of
treys & other thynge. Begetay
wys & sensatyfs shal al the abou
ue sayd thynge be corrupyt and
mayd noght not oonly a to the
mater bot wyth that as to the
form. Et thys suffycys as to
the segund party in the qwysh
I haue promysyd to traytte et
determ of the syngyl the qwysh
shal go as for the iugement gene
ral of god the maylar and the
redemptur.

The thryd party of thys
present traytte contenys al
et be al shortly the form et
mayner of the iugement ge
neral of god.




A god & faythful
 crystynne shuld
 vnderstonde by
 the symbol of
 the fayth the
 quych symppyl pewppl callys
 the credo in deum. The quych
 ewpypch oon shoold leyndnder
 the payn of ewpylestand dāna=

cyon that ovr salwypowr et rez
 demptur shal cū to ys iugemēt
 aboue sayd to inge the quwyl
 bot and the Deet good & ewpl in
 the quwch iugement shalbe ghe
 uyn to ewpypch oon after theyr
 good Werl:ys & ewpl Werl:ys/
 & yt shalbe i the tyin aboue said
 qwen the sayd redemptur shal

am Wyth gret myght in the
tym of iustys i the qwyche they
shalbe no mercy exercyt after
the dyspon the qwyche sant ioon
saw in the appocalyps in the .x.
cheptur qweyr he says that he
saw oon angel dyscendat of the
hewyn the qwyche put ys ryght
fowt aboue the se et ys Wrong
fowt aboue the erth et swor be
the god tyuant in the Ward of
harloys that the tym shalbe no
mor / qweyr the glos exposys
that the tym of meyrce shal not
be mor bot the tym of iugemēt
et of iustys. Says ower that.
Dij. thondrys dyd speyl to hym
the qwyche shoold be Understō-
bi. Dij. Wrechyndes the qwyche
shal fal apon the Day of iuge-
mēt aboue them that ar damp-
nēt. Et of cōtrary. Dij. specyal
toyes the qwyche shal haue the
blyssht in the eynd & latter day
of iugement. Be the fyrst thond-
ryr We shoold Understond the
royssyng of the Bodys of men &
Some that ar decessyt for after
that the sayd clengyng of the
Ward mayd be fyer et that the
redēptur shalbe grathyt to cum
toys iugemēt he shal send ys ā-
gels Wyth trōpettys and gret

sowndyng the qwyche shal gad-
der al the thopsyn mē & freyndys
of god qwyche as beyn byrnyt in
awes in al the .iiij. partys of the
Worlde / yt ys the text of sant ma-
thow i the .xxiiij. chept. Mittet
āgelos cū tuba. &c. q sequitur.
Certāly thys Boys shalbe hard
of al the good & ewyl the qwyche
shal roy sal i this day so as says
the appoystyl Wryttand to the
corinthiēs. Oēs qdē resurgem?
Et Verytably thys trōpet shal
sownd dreydsfully of the qwyche
says sant Jerosim Siue dormio
siue digilo &c. That ys to say be
Islepano or Walrād drynkrāt or
eyttād or other thyng doand yt
ys lyl to me ewyr mor that I
heyr the Boys of the last trōpet
of the iugemēt of god the qwyche
sawndys in my eyrrys Ryas &
that ar dyscessyt & cū to the iuge-
mēt. Et so as says oon doctur
aboue the boole of sappens the
Boys of the trōpet yt salbe oon
sensybyl Boys & oon cōmādemēt
callād of iesu cryst by the qwyche
he shal cōmād to the that ar dys-
cessyt that they roys Of thys
Boys says crysostom that thys
Boys of this smal trōpet horry-
bly to the qwyche al the elemens

shal obey / qwyth Spuydys and
cleysse the stoonys et oppyns
the hells et brest the portys of
bras et the portys of yrn of hel
et brestys the bandys of Deeth
The qwyth shal gheue syng
to ewyrych oon body the saowl
lys the qwyth shalbe than dra-
wyn of the deypnes / for ychoon
saowl shalbe renewt of the bo-
dy. Et shal not be anerly the
sayd Woys hard in the eerth
oonly bot also i the heuyn Thayr
fyrst shal cum adam Wyth al
ys chyldryn and lygnayge the
qwyth as belepyt in god & the
qwyth has seruyt hym & honow-
ryt hym. Abraham shal cum
Wyth al the holy patryarkes.
Esaye Wyth al the holypphets
Dauid Wyth al the good kyng
Sant petyr / porter of paradys
shal compeyr Wyth al the ap-
poyntys ewagelystys & dyssy-
ppls Sant stewyn / sant laurēs
Wyth al the that as shed thayr
blood for the loue of cryst Sant
nycolas et sant martyn Wyth
al the confesseurs. Sant kathe-
ryn Wyth al the dyvergyns Sāt
elizabeth Wyth al deuoyt we-
dowys Sāt anne Wyth al good
& wys maryt womē the qwyth

as lepyt the integrite of theyr
marpage The qweyn of heuyn
shal cum Wyth al deuoyt re-
lygyows parsons the qwyth as
lewyt in thys World Wn to the
Deeth into the seruyt of god &
after theyr ordyr. Et the self-
wys shalbe hard the sayd Woys
in hel so as says crysostom. Et
than lucyfer / sathanas / asmo-
Deus / beelzebub and other ca-
ptayns of hel shal cum Wyth al
the company of hel. Et be thys
that the sayd Woys shalbe hard
be hal the World from the oryēt
Wn to the occydenet & that al the
men & women of the qwyth the
bodys ar in the erth shal roys /
Layam shal cū Wyth the sayd
dewyllys the qwyth lykkyt ys
brother Wyth manlyllars Et
iudas Wyth al trayturs / pylat
Wyth al fals iuges Herod Wyth
al the kyngys et Welryt prens-
ys oppressurs of inocens. Bar-
rabas Wyth al theyssys Lameth
Wyth al adwlters Wemroth
Wyth olzerers. Gizey Wyth al
Wnryghtus et fals marchans
Symon magus Wyth al symo-
niacys Athalpa Wyth al mow-
dryers of chylderyn Jesabel
Wyth al howrys. Et also of

others after the say of sant ioon
ewangelyst in the .v. cheptur.
Procedent qui bona fecerunt in
resurrectione Vite qui vero mas
laegerunt in resurrectionem iu
dicii. Be the segund thondyr of
the qwysh spelys the ewanges
lyst iys appocalyps We shoold
wnderstonde the Departynge of
al the qwysh shoold be gaderyt
in the sayd iugement the qwysh
shalbe partyt i iiii. ordrys The
fyrst ordyr shalbe of the qwysh
shal asyst to the iugement and
shalbe settand aboue the sayd
speges as cōseyllars Wyth the
redempteur iesus. And theyr
shalbe the holy gloryows mo
ther of god the appoystyle and
dysspyls/martyrs/confessurs
prophettys/patryarches. Et
shalbe theyr the sayd ordyr not
thayr to that he pronon the se
tens bot thayr to that they ap
prey the sayd sentens of the res
demptur. Et i thys ordyr shal
be al they qwysh as lowyt the
gooddys the qwysh they had in
thys World so: the honnour of
iesu cryst and has beyn powys
of spreyt and as followyt the
powyte of iesu cryst in so far
as yt was possybl to them as

powyr relygyows menet other
parsons the qwysh as luyt
holys et as lrepyt the comman
dynes of god after thys qwysh
ys Wryttyn in sant mathou in
the .xix. cheptur. Vos qui reli
quistis omnia et secuti estis me
sedebitis super sedes iudicantes
duodecim tribus israel. The se
gund ordyr the qwysh shalbe at
the sayd iugement shalbe iugyd
et sawyt the qwysh shalbe the
faythful crystyn men qwysh as
sum tymys fallyt i syn bot they
haue Doyeng pennans and as
Wyth good Wyl Doyeng the
Deylrys of mercy to the qwysh
the redemptur shal say. Esurivi
et dedistis michi manducare. et
cetera que sequuntur. That ys
to say I haue had hunger and ze
haue gheuyt me meyt I had
thryst and ze haue gheuyt me
drynl I haue beyn oon powyr
pylgrym & ze haue logyd me / I
haue beyn nalryt et ze haue clo
thyd me / I haue beyn seyl et ze
haue wysyt me. Et also of the
other Werlrys of mercy. To
the qwysh he shal say synally.
Cū blesbyt of my fater boyrs
of the reawm of paradye Res
sayt the reawm the qwysh ys
ee iiii

grathyt to yow sen the begyn-
nyng of the World. The thryd
ordyr of them qwysh shalbe at
the iugement shalbe of them
that shalbe condemnyt in hel/
sysh shalbe the crystyn men that
as had sayth bot they haue not
perseueryt in the good Werkysh
et lrepyt the commandymens
of god no fulfyllt the Werkysh
of mercy to the qwysh shalbe
sayd be iesu cryst thys qwysh
ys Wrytyn in sant mathow in
the. xxv. cheptur. Esurui et
no dedistis michi manducare. &c
That ys to say I haue had hon-
ger and thurst and ze haue not
gheuyt no meyt no Drynke I
haue Despyt the salut of zowr
saowlysh et ze haue not holdyn
cownt of the Et ze haue not lo-
uyd me / no cled / no deluyeryt
me of pryson &c. Et thows that
ar damnyt shal answer. Domi-
ne quando didimus te nudu. &c
Belas lord iesu qwen saw We
the nalyt and that We myght
gheue the Drynke no cleyth the
Et as they Wold say / We saw
the newyr in the erth. Et iesu
cryst shal answer. Quod vni ex
minimis. &c. Certaly this that
ze haue gheuyt to the lest of the

powyr pewyl of thys World in
my nam ze haue gheuyt me
Et of contrary thys that ze
haue not doyng to the ze haue
denyet yt to me. Et for that go
ze cursyt damnyt in the ewyrlas
stand syer of hel The. iiii. ordyr
the iowys salbe and the payan
sarrayns and heretylsh the
qwysh as not holdyn no lrepyt
the sayth of iesu cryst. Et thys
ordyr shalbe gheuyt and deluy-
eryt to the dewyl Myth owyt ony
mercy and yt shal haue no my-
ster to be iugyt for sysh pewpyl
ar cōdamnyt and iugyt or they
part of thys after the Woord of
sant ioon. Qui nō credit iā iudi-
catus est. Et indowtably after
the Woord of sant mathow in
the. xiii. chept the angel shal de-
part the ewyl of myddys of the
iwst & shal send them in the for-
nays of the byrnant syer of hel
qweyr theyr shalbe Depynge so
rows & i nowmerabyll paynys
so as We haue sayd i the traytte
of the paynys of hel. By the
thryd thōdyr of the qwysh says
sant ioon in the appocalyps in
the plays aso: sayd We shoold
Wnderstonde the merweyllows
syngys & tol: nys of the passyon

the qwyche shal be broght wyth
hym to ys ryght dreydabyll iu-
gement. for he shal shaw to al
the creatur^s rayssonabylls that
as beyn sen the begynnyng of
the world Wn to the sayd howe
the to lynes of ys passyd qwyche
shal be moze cleyr than the be-
mys of the soon. That ys to
say ys most holy coze the plas-
ces of ys most holy & woorthy
woondys the qwyche he has su-
ffert for us so as says crystom
aboue sant mathew the qwyche
says that he shal shaw the sayd
tolynes to Damnyt pewpyl
thayr to that they Wnderstonde
how they shal be iustly Dam-
nyt for that they haue despyst
the prys of ys blood so precyous
Certanly as says the sayd crys-
tom iesu cryst shal repreys the
I haue taylryn humanyte for
the lowe of zow heyr ys the
prys of my lowe the qwyche I
haue gheuynt for zow. Dweyr
ys the serwe and the reward
that ze haue gheuynt to me for
the prys of my blood. Et than
al the pewpyl of the erth shal
playnze and cast mowrynge
aboue them self. Pryncypaly
the sarrazyns and the iowys

the qwyche shal playnze that
ewyr they traytyt ovr lord iesu
cryst so carlyssly Et the fals crys-
tyn men shal playnze of thys
that they haue gheuynt the ewyl
for moche gooddys to the Doyne
be the redeptur et also god shal
say to the aboue sayd Damnyt
heyr ys the man the qwyche ze
haue crussyed Behold yowr iu-
ge qwyche ys god & man / in the
qwyche ze bold not beleys / see the
woondys that ze haue mayd
Behold the syde that ze haue peyr-
cyt Tho qwyche as beyn opynynt
for to resayff yow & ze wold not
enter. Behold my hondys the
qwyche as beyn nalyt i the coze
for to embraze yow & to resayff
yow ys ze haue wold. Et for
thys of al ze haue dyspyst me
et that I haue ewyr callt yow
and ze haue not haldeyng no
cownt of me go ze in the ewyrl-
stand sper of hel wyth the De-
wyl & ys angels for the qwyche
ewyrych crystyn man shoold
hast hym to do pennans qwyche
he lyuys thayr to that he may
be boght of the precyous blood
of ovr salwypowr & redeptur iesu
cryst et that he be not of the
nombyr & ordyr of dānynt Et yt

ys to not that iesu cryst shal
shaw the sayd and Woondys
to good pewpyl to the gret ioy
et honowr of the et to the ewyl
to theyr dreyd & confusyon. Et
fyrst to Wnthankful men the
qwych as not thankyt hym et
lowyt hym of hys passyon for
ewpwyche oon shoold thankyt hym
thys dyd sant ambrosius eni
domine iesu debeo tuis iniurijs
quibus redemptus sum quam
tuis virtutibus quibus creatus
su no eni hoc prodesse nisi rede
mi p fuisse That ys to say Lord
iesu cryst I am mo: holdyng to
the rep:ewpyngs Wrongs the
qwych thow as suffert in thy
passyon be the qwych thow as
bought me no I am to the Wer
tus qwych thow as mayd me/
for to be mayd yt had not prof
fit to me and ys I had not beyn
redemyt. Et Werafy the medita
cyon of the passyon ys ryght
fruitwows to manet thankful
to god. Thys Wpynysys sant
bernard qwen hesays. Theyr
ys no thyng of so gret effec for
to hopyl the Woondys of the cos
scyens as for to haue pardon of
hys synz to haue contynuel me
dytacyon and mynd of the Wo:

ondys of iesu cryst. Segundly
the redeptur shal shaw ys pre
cows crown of thoonys to
pydful pewpyl the qwych as
offencyt by ornymens/hattys/
hayr/and other arraymens of
thayr hedys & generally by dys
solut thyngys the qwych they
haue put aboue theyr hedys for
to pleas to the World Wyth
owt they haue had mynd of the
sharp and rygh pyclant crown
of thornys the qwych the rede
ptur dyd beyr aboue ys heyd for
them The thryd Wayes he shal
shaw the speyr passyon to per
ful pewpyl & to enwpows pew
pyl the qwych as trowblyt the
and other & has had theyr pro
chayns in hatrent and as beyn
gled of thayr aduersyte & sorow
ful of the prosperyte of theyr
sayd prochayns. Of the qwych
enwpows says seneca. To my
Wyl that al the enwpows of the
World had theyr eyne al the par
tyes of the World thayr to that
the speyr of enwy myght to
ment and peyrs them of al the
felicytys of the et prosperytes
the qwych they say to men for
also maynay sorowys as the
enwpows pewpyl as thayr ys

opes of them qwyche as prosper
tyes. The. iij. iesu cryst shal
shaw hys nalye of hys hōdys
to Wrechyd pewpyl of auarys
the qwyche ar newyr mo: ful no
content ageyns the qwyche says
the appoystyl qwen he sayt. Ha
sentis alimenta .xc. haue We
owr luyng and cletthynge et of
that be We content. The. v. iesu
cryst shal shaw the nalye of
hys seyt to them qwyche has
dantyt shaanifully and ynho
nestly in thys World. The. vi.
he shal shaw ys coze most holy
to the that ar sweyr the qwyche
wyl not Wndertayl: ony good
thynge hard/ no thool ony aduer
sitye/ syche pewpyl Wold reng
wyth iesu cryst bot they Wold
not suffer no thynge for hym.
Ageyns the qwyche says sant
gregorye ys We desyr heyr sbeyt
thynngys et delectabyl of para
dyt ys neydful that We thoyl
heyr bytternes. Si illic dulcia
appetimus necesse est vt ama
ra tollerem? The. vii. iesu cryst
sowerayn iuge shal shaw to ly
cherows men the scowrgys of
the qwyche he Was scurgt and
smyttyng the qwyche lycherows
men & Women as fowlsyt to

the lowstys of theyr bodye & sy
lyt theyr bodye & theyr sawlys
dystroyt theyr goodys & shorct
theyr lyue wyth out that they
haue chastyt theyr body by pe
nitēs or cōtinēs The. viii. shal
shaw ys gown of purpur of the
qwyche pylate dyd cleyth hym &
ys cleythynge qwyche the qwyche
herodes dyd cleyth hym by scorn
et moquery to the prydsuf pew
pyl the qwyche as offcyp hym i
thys World by gret & superslew
habys & cletthynngys wyth lang
tayllys large et superslew sle
wes of the qwyche they ar gra
thyt to compleys to the World
& to draw the be holdars to ewyl
concupysens/ of the qwyche spe
lye crysofost qwen he says that
they qwyche grathys the thair
to that they draw other to syn
shal sowstepn the ewylestand
ingement for they syn deydy.
The. ix. the redeptur shal shaw
to the fals lears & marchans et
other falsmen of the World the
gret cloyth of the qwyche ys pre
cows eyn War bandyt / the
qwyche strentys them self in so
mooch ys yt ys to the possybl
to band et cloe the eyn of the re
deptur the qwyche seys & Wnders

stonde al thynge. Thys they
do qwen they effo: them to sel
wyth blasphemynge et men-
swornothys thaye marchadys
the qwyche ys ryght ewyl the
qwyche thet mayl: good: boorth
the prys so as god had no un-
derstondynge of yt. The. x. the
redemptur shal shaw the cordys
of the qwyche he was bound be
the handys et be the armys to
them qwyche by brasyng et twes-
chyng prowolye them & other
to fleschly lowst. The redemptur
shal shaw the gal and the Wyna-
gys of the qwyche yt was ghes-
un hym in the cors to glowtōs
et dronl:ars the qwyche as wa-
lyt in thys world to glotonny
and dronl:nes of the qwyche he
says in sant luc in the. xj. chept
Vobis qui saturati estis. Of
the qwyche says sant ierosim It
ys impossybl to the glowtons
of thys world to fyl heyr thar
waam and thaye saowl in pa-
radys. Et sant bernard says.
That he that ys fed and ful in
thys world of the bodyly low-
stys & esemens ys unwoorthy
to be fed of the spyrtywel meyt-
tyes of paradys. Et sat ambros
saythe dronl:ars confundys &

howrtye natur / they leys the
grays of god / the gloyr of para-
dys / et rynnys in ewyrl: stand
Dannacyon. The. xij. the rede-
ptur shal shaw on the day of iu-
gement the spyttyng of the
qwyche ys gloryows says was
fylt and mayd blal: the day of
ys passyon & thys he shal shaw
to the qwyche malys the sayr
be art for to pleye & gheue occa-
sion of syn & qwyche world mayl:
them farer than god as mayd
the of the qwyche says sant am-
bros / Deles picturam Dei si
ultum tuum naturali candore
ob nubulas et exquisito rubore
parfudas. Sych dysayge shal-
be mayd blal: of the syer of hel
The. xij. Way our redemptur
shal shaw ys precyows hayr et
bayrd the qwyche has drawyng
from hym the day of thys pas-
sion. Et thys shal he doyn to
the that as thaye hayr cowlo-
ryt & payntyt and also cowlye
thaye hayr for ewyleynd. Et
the women the qwyche dys-
covers theyr heydys et lactys
theyr hayr fal doon for to draw
ment to syn. The. iij. Way the
redemptur shal shaw the dyes
to howr maysters and players

the qwyche has playt be awarys
et Wrechyndnes et as dyssawyt
theyr nyghtbowrs be troperys
rewyngs: be other playes that
ar Wnlysum for the intencion to
dyssayf the sayd nyghtbowrs i
powrte for caus of proffyt tē-
porel/for sych play ys no other
thyng bot oon spoyllyng and
rewyng & for that no man may
acqwyrt lpsulys ony thyng. Et
Wyth gret payn may be mayd
sych play Wyth owr deydy syn
pryncypally qwen they play by
awarys / for awarys ys of the
self deydy syn et ar sych pewpyl
holdyn to restytucion. The .xx.
mayner et synally the redemptur
shal shaw the pennys for the
qwyche he was sold & thys shal
be doyn to the olzereys qwyche
has possessyon vnyghtully of
the gooddys of others and ma-
kys no restytucion. Helas
gwat shal say oon sych mayner
of pewpyl the Day of iugement
thoght yt be so that Judas as
restowryt the .xxx. pennys for
the qwyche he had sold the re-
demptur to the iowys by awa-
rys o cwrpyt Wrechynd olzereys
theyssys et Wrechynt pewpyl sa-
cylegys and other Wnlysum

haldares the qwyche holdys Wyt-
tanly the gooddys of others
Wyth owr they mayl: restytuc-
yon of the qwyche ys Wrytten
in the Secret. *Suratus non
dere penitet nisi prius Suras
restituatur. xiiij. questione. iij.
Quid Dicam.* That ys to
say that the olzerey makys not
saythful pennans Wyth owr
that he mayl: fyrst restytucion
of the olzerey. ¶ Rayson. ¶ For
that says saynt Augustyn in the
rewl of the ryght Weyl comun
rygh certayn and Wnsaylant.
*Deccatum non Dimittitur nisi
restituatur ablatum. et cetera.*
That ys to say that synys ne-
wyr for ghewyn bot fyrst the
thyng ewyl taylryn be restorpt
Et certainly in the sayd mer-
weyflows Day of yer & of Wre-
chyndnes ryght Dowtabyl to al
creatwrys after that god the
maylar Redemptur and salwy-
owr iesu cryst as shawynge the
aboue sayd thyngys he shal ass-
cownt & relwynnyng & rayson of
the the qwyche he shal iuge fyrst
of theyr thoghtys after thys
qwyche ys Wrytten in the booke
of sapyens in the fyrst cheptur.

In cogitationibus impij interrogatio erit. Et gloriows sant Gregoyr says that god shal cōsider et se ovr Wayes et nōbyr al ovr fuststeppys thoghtys et cogytacyōs. Helas qwhat shal they answeyr to god they that as lrepyt in thayr hart so maynay ewyl thoghtys to Wenge so maynay lycherow thoghtys Wyth delyberacyon Wyth purpos to fulfyl them to put them to execucyon ys they had tyme et plays. Certanly they shalbe mych abbayshet to answeyr for they can not rehers no say the hōdret party. Et as thys oon ewyr ych oon shoold lrepp ys hart from ewyl cogytacyōs hānand ewyr mor mynd that he most gheue cōwnt relzynnynge to god. Saynt Jerosm says that they shoold haue shaam to thynk yt that they haue shaam to say yt and so as oon man as shaā to do ony thyng deshoneft befor men/sychlyk he shoold haue to thynk yt befor god. Et as to this purpos yt ys Wrytten in the .xviij. cheptur. Homo videt ea q̄ parent/de autē intuet cor.

That ys to say / that men that seys the thyngys that apperys owtwart bot be holdys the hart et the thowght. For that says the sayge i ys prowerbs lrepp thy hart / for of yt procedys the lyue. Segundly god shal ashe cōwnt relzynnynge i the day of iugement of the ydyl Woordys of the Woord of the redēptur in saynt Mathow in the .xviij. cheptur. De omni vbo ocioso. etc. That ys to say / that the men shal gheue relzennynge in the day of the iugement of al ydyl Woordys qwyth they haue sayd aboue the eerth. Et ys ashe at me qwhat Woordys ar ydyl? I answeyr after saynt Jerosm. Answeyr after saynt Jerosm that oon ydyl Woord yt ys yt the qwyth ys prononcyt Wyth owt proffyt of the speland or of the eyrand Et saynt Gregoyr says i ys morale that oon ydyl Woord the qwyth as no rayson of ryght necessity et ys lest of the intencion of the pyteabyll proffyt. Helas qwat shal say thā the mē ful of yre the qwyth be yre or Wēgens as sayd ewyl of thayr crystyn brother of the

qwyche says the appoyntyl that
the ewyl sayars & raweours shal
not possedyd the reawm of he-
wyn. What shal say than the de-
tracturs that as taylryn away
the good nam & the good sam of
theyr crystyn brethyr as yt ys
Wryttn in the prouerbs i the
xxiii. cheptur. That ys to say/
go not in the company of the de-
tracturs / for thayr pardycyon
shal cum sowdanky. What shal
say than the lears that as trom-
pyt et dyslawyt thayr crystyn
brethyr of the qwyche says the
psalmyst to god Lord thow shal
leys et shal Daim al them that
spelrys ony lesyngys. What
shal say that Day the blasphe-
mours the qwyche as sworn be
the blood/deeth/ Woondys pas-
syon of the redemptur et qwyche
swerys falsly the nam of god et
of hys santtys ageyns qwyche
says the ecclesyastylz i the. xxiii
cheptur I pray the coustum the
not to sweyr/for theyr is syndry
pdyryons & falsys in yt. Et for
that says iesu cryst insaynt Ma-
thow in the. v. cheptur. yowr
Woord shoold be oonly qwen &
Wold sweyr of ony thyng yt ys
ys so/or yt ys not so/Wyth owr

ony other sweryng Wyth owr
that they be streynyt for ony
neydsul caus qwyche twechys
the or thy neyghtbowr / in the
qwyche caus thow may sweyr &
tayl the na of god for Wyttnes
et Wyttnysyng of Weryte. Et
Werytably the mynd of the lat-
ter iugement shoold be lepyt et
gwydyt be the tong of man/ for
ewyrych shoold Weryly thynk
that he most gheue relzynnyng
of the latter day of iugement of
al ys ydyl Woordys as sayd ys
Thrydly he most gheue cownt
& relzynnyng of al owr Werkyes
et operacyons of owr body as
sayd ys et qwyche ys Wryttn i
the last cheptur god shal bryng
to the iugement al the thyngys
qwyche as beyn doynge be yt good
or ewyl. for yt ys neyd to ghe-
ue relzynnyng of al the fowt
steppys et al the loppynge doyn
be dyshonest lowst or to Draw
other to syn after the Word of
the holy man Job i the. xxxi. che-
ptur. Nōne dīas me as ipse con-
siderat & cunctos gressus meos
ipse dinumerat. That ys to say
god shal not spyder al my Ways
shal he relzyn al my fowt steppys
ff ij

as he Wold say/ze. Thys consy-
dyders not thay that Dancys
et leppys be ewyl intencion/
et they that goys & to wryns at
theyr pleyfans & fleschly lowstys
Et certaly they most gheue re-
lrenyng to god of al twychyng
and Wnlysum seynng and of the
thyngys Wnlysum hard. Et
also he most gheue relrynnyng
of the gystys of the body of the
fors/ow theyd et of the heelth
& bodyly faynes. Et generally
he most gheue relrynnyng of al
bodyly Werlys / that ys to say
how maynay tymys We haue
beyndronlryn/how maynay ty-
mys We haue doyn the syn of ly-
chery et of the flesh furth of ma-
ryage/et at how maynay Danc-
ys We haue fowlyshly dancyt/
how maynay tymys We haue
smytting owr proppr Wyf or
othyr men be pre be Wengens &
so of other Werlys. The.iiii.
et pryncypally We most gheue
cownt of temporel thyngys in
thre mayners. fyrst in thow
ewyr ych oon as Won the tem-
porel thyngys the qwyche he pos-
sedys in thys World Wnto the
latter penny. That ys to Wn-
derstonde / ys he Wonnyes them

tyghwysly or Wnryghwysly/et
certanly We may not acqwy-
ryches Wyth owr syn. For the
appostyl says they the qwyche
Wold be mayd ryche fallys i the
nettyes of the dewyl of hel. Se-
gundly ewyr ych oon shal ghe-
ue relrynnyng in the iugement
of the temporel thyngys / that
ys to Wnderstonde / how he has
spendyt them Wnto the latter
penny / thys shoold they thynke
& haue befor thayr eyen the glow-
tons that qwyche Dyspendys so
maynay pennys i Wyn in meyt
ower habowndant & superflew
qwyche at sumtymys from the
mornynge Wnto mydnyght and
sumtymys al the nyght in ta-
wernys for to fyl them of Wyn
et superflew exces / of the qwyche
they shal gheue oon strayt re-
lrynnyng. Et for thys cause
ewyr ych oon crystyn man Des-
dant et lowand god shoold ne-
wyr drynke Wyn Wyth owr caus
of necessity & proffyt bot shoold
ewyr drynke et eyttand seple
thayr sustentacyon et confortas-
cyon of natwre. Of thys says
sant angustyn i the booke of the
Woordys of owr lord qwen he
says ys thow eyttys & drynkyng

for the refeccon & sustentacyon
of this mēbyrs gheuant thanlk
to god thy meyt & drynllowys
god. Et the prydsul pewpyl
qwych dispendys theyr goodys
in pryd et superflewte of clo=
thyng gret tayllys & large/and
large flewys/& hauāt pluralyte
of cloythynge by pomp oz pryd
et be ewyl eynd. Et theyqwych
Dyspendys thair goodys in
Wnlysum playes most gheue
cownt et relzynnyng besoz god
on the day of iugement. for In
sayllzantly oon man oz oon Wo
man qwych spendys so ewyll
thair goodys suppos that they
haue Won them iustly and that
he has acquyryd them ryghtus
ly they may Weyl be Darnyt.
Thys prewys cleerly the text
of the gospel in saynt Luc in the
xvi. cheptur of the ewyl rych
qwych Drank et eyt habown=
dandly Wyth gret supflewte
et Was clothyrt of purpor. Et
yt malys no mencyon that he
Was oon olzere no howr mas=
ter bot oonly that he dyspendyt
ys goodys ewyll & that he had
not holpyt to the powyr lypper
man of that qwych he Dyspen=
dyt i superflewtyes/et for thys

caus he ys grawyt in hel. Cry=
sostom aboue saynt Mathow
says. Thow as taylryn the
ryches not thair to that thow
Wayst them bot thair to that
thow gheue them in almows.
The goodys that thow as ap=
partenys to the powyr pewpyl
bot god as lent them the oonly/
et had thow conqwest them by
thy ryghtus labowr oz ys they
War fallyn to the by successyon
oz herytage of thy parens.
Certaly yt ys oon also gret syn
to Deny the almows to hym
that as myster as yt ys to rob
the goodys of other so as says
saynt Ambroys. The thryd
mayner We shal gheue cownt
of the goodys lewyt be We to
howr hoyrs and of the mayner
to leys them / for yt War better
to leys them nocht than to leys
pledynge and proces/for that for
sych proces engedyrs enwy et=
twys the hoyrs the qwych pro=
ces noys to the saowl of hym
that ys Decessyt / for he shal be
by thys prywydyt of the suffra
gys of hys freyndys. Et the
sayd saowl shal be punysht be
thys et of thys that be hys Wre
chydnes he as not soonnar dys=
ff iij

posyt of ys goodys. Et as this
caus ewyrychoon shoold haue
befor ys cyn the saw of Esaye
the prophet sayand to the lypng
Ezechyas. *Dispone Domui
tue qa morieris tu et nō diues.*
Dyspoynd of thy hows & of thy
goodys for thou shal dy et leys
no moz. Also We shal gheue re-
lynnynng & cownt on the day of
iugement of them of the qwyche
We haue Drawyng to syn by
Worlde o: by ewyl exampyl o: be
fayrnes o: by grathynng of the
bodily arrayment. We shal
also gheue cownt & relzynnyng
ewyrychoon of ys craft & negoti-
acyon / of tromperys et dys-
auynge by Weght o: by mesur et
gūaly of al malys dyslauynge
and new inuencyons drawyng
to syn. We shal gheue cownt et
relzynnyng of the sugges also
Weyl in byshopryl et Worlthy-
nes of the chyrch as otherwys

We shal gheue relzynnyng e-
wyrychoon of the estayt of the
qwyche ewyrychoon as lewyte
be yt of maryage / o: of Wedow-
heyde / o: of byergynyte / o: other
wys / o: of relygyon. Et also
be shal gheue relzynnyng of the
goodys of the qwyche We haue

left to do. Et yt suffys not to
do no ewyl bot that he dyd sum
good for he qwyche Wold do so
shal be dānyt. *A malo abstinerē
nō sufficit nisi faciat quis quod
bonum est. De pe. ca. Cupiētes
in cle.* Et the psalmyst says.
Declina a malo et fac bonum.

ffynaly yt ys neydful to We
to gheue relzynnyng of the tym
of the qwyche We luyt in thys
Worlde & how they haue spendyt
thayr tym after saynt Bernard
for ewyrychoon shal gheue ray-
son of al the zearys moneths
Weylrys days howrys et mo-
mens in the qwyche he as luyt
sen he as had Wsayge of rayson

Helas o synnar parawantwe
thow as luyt. lx. zearys et in
al thys tym of the qwyche thow
as not seruyt. iij. year faythful-
ly to god. What shoold thow
do I answeyr to the that thow
shoold haue oongret displayas
et contrycyon to so ewylly haue
spendyt thy tym et shryue the
ryght meylly. ffor after saynt
Bernard thayr is no thyng moz
precyows than the tym helas &
et oon hondreth tym helas / for
thayr ys fond the day no thyng
moz fylful in the lyue of syndry

Wardly men for the Days of
penance & of salut passys dyrlz=
lyet they go et no parson thyn=
lys of the We reyde of oon holy
man that had ewyr. He syde hym
oon horlege and so soon as he
hard the howr smyt he sayde to
god. O my lord & maker thair
ys oon howr of my tym passyt
qwyche thow as ghewyn me for
to serwe lowe the of the qwyche
I shoold gheue the relwynnyng
pleysyt the for to forghewe me
my necligens of thys that I
haue not so weyl spendyt the
tym as I shoold haue doynge /
so shoold ewyrch oon good cry=
styn to do so. et al the day at the
last at ewyn qwen he shoold rest
shoold thynke how he as spen=
dyt the day. for the Damnyt
pewpyl in hel pleynez abowe
al thynge thus that they haue
ewyl spendyt the tym of grace
Et in the booke of semtemplycy
timore We reyde of oon deuoyt
holy man that was oon day in
orayson et he hard oon Woys
the qwyche was ryght mysera=
blyl fowl of terys et of sobbyn=
gys at the qwyche the holy man
ashtyt / qwat yt was / & the sayd
Woys answeryt I am oondāp

nyt saowl et also weyl Jas al
other Damnyt saowllys We
mowrn not et conplaynez not
of thynge so mych no mo: as
We do of the tym of grace the
qwyche We haue lost et spendyt
yt in synnyes. for in that tym
We myght in oon howr repent
vs of ovr synnyes & haue shewyt
ewyrlestand damnacyon in the
qwyche We ar now by neglyges
et for that We haue ewyl spen=
dyt ovr tym. By the. iiii. thons
dyr of the qwyche spelys Sant
Joon appocallys We shoold
Wnderstonde the Wytnes the
qwyche synnars has ageyn the
in the day of iugement. for the
fyrst Wytnes & accusurs of the
synnyes shalbe thair propre syn
nyes after ieremy that saye i the
segund cheptur. Arguet te ma=
licia tua. That ys to say cursyt
synnar thy malys and syn shal
repreys the oon the day of iuge=
ment / for the Werlys of syn=
nars shal follow the after the
saw of sāt Bernard qwyche says
that the Werlys of the synnyes
of men shal say to them on the
day of iugement. Tu nos egis=
sti. et cetera. That ys to say
thow as mayde We We ar thy

Werlys Bald thow or not thow
may not yed We thys day / for
He shal not leyf the / Bot We shal
go Wyth the in the iugement &
excus the as culpabyll of synnyng
crymys & synnyngs . Et certainly
the proppr conspency of the mā
shalbe Wytnes of ys damnacyon
after the say of the appoynt
styl i the pystyl qwyth ys Bryt
tyn to the romayns . Testimonium
reddite illis cōsciencia il
lorum . The segund Wytnes
et excusator of synnars of the
sayd day of iugemēt shalbe the
dewyl qwyth shal rehers al the
ewyl et synnyngs the qwyth they
dyd ewyr of the qwyth they haue
not doyn pennans after sant
augustyn qwyth says . Presto
erit diabolus . et cetera . That
ys to say the dewyl shalbe reddy
the qwyth shal rehers al thys
that they haue Doyn / in qwat
day in qwat howr i qwat plays
Than he shal shaw to the syn
nars al theyr ewyl thoghtys
lycherows / yrful / and al thys
qwyth We haue synnyt / say
and blasphemant Detractant /
myssayant leant / scornant / et
prouocat / to pre . He shal rehers
al the Werlys of the body the

fowl fleppys / the loppynge
the seyngys / the twerchynge &
al the shammful Werlys et ly
cherows . He shal accus al the
synnars of the syn of cōmyssyō
how maynay messe how may
nay presbyngys as left Wyth
owt lawful caus how maynay
fastynge they haue lost how
maynay hallow dayes they haue
not Dewylytly seruyt god
how maynay Dewylyt of meyr
cy they haue not Doyn no fufyl
lyt . For than the dewyl shal say
the qwyth i enemy of mākyng
to god the malzar . Oryght iu
ge iuge to my by thy sentens
Dyffynytys thys synnar to be
my by culp the qwyth Wold
no be thy be grace He as beyn
to the Desobeyant & he as beyn
to me obeyant . He as left thy
clepythng and he ys heyr cum
bled of my clepythng . Et as to
thys caus yt ys raysson that he
bown Wyth me in the syer of
ewyrlastand damnacyon . The
thryd excusur the qwyth shal
excus the synnar on the Day of
iugement Befor god shalbe al
the Dordz Wyth al the creatur
of yt of thys says sant gregory
spelz and to the synnar . Et ys

thow ashes at me qwo shal ex=
cus the oon the day of iugemēt
Janswer that al the World.
for the erth shal say. O cursyt
synnar thow as gopn aboue me
Wyth thy seyt / thow a lef god
qwyth as mayd the. Gheue
cownt now of al that. The Ba=
tyr shal say I haue seruyt the
of dnyl: qwe two a had thyrst
I haue seruyt the of sych for
thy luyng now gheue relryn=
nyng. The soon shal say I haue
reioyt et gheuyt the lyght for
to lythynng the gheue cownt
of thy Wntthankfulnes of thys
that thow as not thanlyt god
the malzar. Crystostom says
thayr ys no thynng that he may
say of the day of iugement the
qwyth / the soon / the mown / et
the erth the days et the nyght
al the World shalbe ageyns the
synnars et Wytnes of ther iny=
qwytyes et synnyes. Et as thys
caus says sāt gregoyr so. moch
the Wayes shalbe strapt et dā=
gerows to synnars or the sayd
day of iugement qwen they shal
se the iuge aboue the hel horry=
bly Wnder theyr seyt at thayr
ryght had thayr synnyes qwyth
shal excus them / at theyr lef

hand Wnnomerabyl dewylye
qwyth shalbe grathyt to draw
them i the paynys of hel. They
shal haue Wyth in them theyr
conscyens excusant them owt
Wart the World bynnant.
Queyr shal flee the Wrechyt
synnar so taylryn also reprewyt
Et yt shalbe impossybl to hyd
hym inportabyl et ryght shal
ful to appeyr. He Wold say
Wyth good Wyl to the ptyes et
montayns fal aboue me et hyd
me et put me away from the
presens of the iuge hye sytt and
abowe the crown of iustys that
ys to say of the redept resu cryst
so qwyth as dnyttyn i the appo=
calyps in the. vi. cheptur. Of
the. v. thonder of the qwyth
spelrys the ewāgelyst he may
Wnderstonde the Woceferacyd
of the Wrechyt dānyt the moz=
nyngys the plantys et Wepyny=
gys of the sayd dānyt / for the
sayd dānyt shal curs the self on
the day of iugemēt sayant thys
qwyth ys Wryttn in the appo=
calyps. We De that ys to say
curfynng cum et fal abowe We
Wrechyd synners We haue do=
yn the synnyes be the qwyth syn=
nyes We ar ewerlestandly dāny

nyte. By the. viij. thondyr We
may Wnderflond the sentens of
god qwayt he shal say to the
damnyte. Depart ye of al glednes
et depart yow fro myn angels
of the qwyche ye haue dysprysyt
the conseyt et to the qwyche ye
haue not mayd no reuerens des
part yow from thair to that
they shal newyr lrepp yow
thair for they shal leys yow in
the handys of yowr ennemys
depart yow from my holy san
tys the qwyche ye haue not follo
wyt no Wold follow theyr holy
conuersacyon of the qwyche ye
haue not hownoryt theyr daye
Depart yow from myn most
deyr et weylbelowyt mother /
of the howsald et company of
the qwyche ye Wold not haue
beynto the qwyche ye mayd ne
wyr serwys no dyd gheue hon
nowr. Go damnyte pewpyl in
the sper of hel ewyrlstand in
the qwyche ye shal byrn in body
et saowl ewyr mor ewyrlstand
Opytyabyt et ryght Dowta
byl et lamentabyt sentens / beyt
shoold ewyrych dreid the aboue
sayd thondyr of the iustys of
god and be good Werlrys We
may do so mych that We may

be of the nombyr of the blesshyt
the qwyche shalbe at the ryght
hand of god the father of the
qwyche he shal say. Lūze ble
shyt of god my father qwyche as
dred me seruyt and lowyt me
fulfyllt my Verlrys of charyte
for to loue me qwyche as seruyt
et hownoryt my ryght deyr mo
ther et my holy santys. Lū ye
to Day et resayf the crown of
gloyr et tayl the possessyon of
the reawin of heyrn the qwyche
as beynto gratht to yow sent the
creacyon of the Wold. By the
viij. thonder We may Wnder
flond the syndyr paynes et toz
mes of the that ar damnyte et af
ter the aboue sayd sentens al
thos that ar damnyte et dewyl
lys of hel shal fal in the qwyche
they shalbe ewyr mor Wyth
owt eynd i Wnthoyllabyt pay
nyes et sper byrnat of the qwyche
be haue spolryn and Wrytten
asoz. Et of contrary the ble
shyt pewpyl shal ascend in he
wyn syngant swetty and melo
dowsly the qwyche shal haue
ewyr mor bwt eynd toy and
glednes of the qwyche We shal
speylz heyr after. Et for mor
cleerly Wnderflond thys that

sayd ys / yt ys ghanāt to haſd in
mynd that thayr ys Dowbtl
iugement that ys to say iuge=
ment partyculeyr et iugement
general iugement partyculeyr
ys yt the qwyſch ys mayd at the
howr of deeth of the Wrechyt
parſon Seyng of thys World
heyr preſāt. Of the qwyſch ſays
innocent in the thryd booke of
the ſylth of the condycyon of
man / of the qwyſch he ſays oon
thynng mych to not / that al mā
be he good or ewyl befor or he
dy or that the ſaowl part of the
body ſeys ys iuge owr ſalwy=
owr et redemptur ieſu cryſt ſo
as he Was put in the coze. The
ewyl ſhal ſee hym to thayr con=
fuſyon thayr to that they may
be confundyd et that they haue
ſhaam of thys that they ſhal
not be part taylor of the me=
ryt of ys paſſyon and be thayr
cowlp the precyows blood of
ieſu cryſt as not broght them
the fruyt of redempcyon in the
qwyſch ys ghewyn to Under=
ſtond that the iugemnt of the
ſaowl ys Doyn befor that yt
part of the body. Et for that
qwyſch ys Wryttn. Viderant
in quem pupugerunt. That ys

to ſay the damnyt ſhal ſee the
redemptur ageyns the qwyſch
they haue doyn et mayd the py=
lpyngys of Blaphemyng & other
ſynnys / yt ſhoold be Under=
ſtond alſo mych of the iugemnt
general of the qwyſch We haue
ſayd heyr befor as of the iuge=
ment partyculeyr the qwyſch
ys oon the day that the parſon
dyſceſſys ſo as ſays innocent
et of the ſelf iugement partycu=
leyr yt ys Wryttn in ſant luc in
the .xij. cheptur. *Eſtote parati
quia qua hora non putatis fili=
us hominis veniet.* Be ze gra=
thyt and redy for ieſu cryſt the
ſoon of the Wvergyn mary ſhal
cum to the iugement partycu=
leyr at the howr that We ſhal
not be War of owr ſelf. The
iugemnt the qwyſch We haue ſpo=
lryn heyr befor Weyl at lenght
yt ys yt in the qwyſch al men et
Womens ſhal be iugyt after the
ſaw of the appoyſtyl in the py=
ſtyl qwyſch ys Wryttn to the cor=
inthys. *Omneſ nos manife=
ſtari oportet ante tribunal cri=
ſti .et cetera.* That ys to ſay
We be hows to compeyr be for
the trown of cryſt al mē & Wo=
men at onys thayr to that ych

oon resayf ys reward of ys pro-
pyr Werl:ys after the qwyth
he has doyn i thys World good
oz ewyl. Et Werytably the
sayd iugement shalbe mayd in
the ayre aboue the Dala of iosa-
phat in the plays qwyth iesu
cryst ascendyt to the heuyn so
as yt ys Wryttn in ioel in the
segund cheptur in the parson of
the redemptur. Congregabo
omnes gentes et adducem eos
in Ballein iofaphat et ibi sedebo
Et iudicē omnes gentes. That
ys to say I shal gaddyr al may-
ner of pewpyl et I shal leyde the
i the Walla of iofaphat & I shal
set thair to that I may iuge the
Et Werytably as said y^s the said
iugement shalbe at the eynd of
the world bot the day & the howr
ar incertayn and parson Un-
derstōdys yt not bot god oonly
Suin Wold haue sayd that yt
shalbe mayd at mydnyght for
thys that yt ys Wryttn in sāt
mathow. Media nocte clamor
factus est ecce sponsus veniet.
The others Wold say that yt
shalbe mayd in the mornynge
allegys the spalmyst. In ma-
tutino interficiam omnes pec-
catores terre. Bot sant augu-

styn says that the iugement
shalbe doyn qwen no men shal-
be War of them self also says
sant mathow. Vigilate quia
nescitis diē neq; horam. Heyr
they may asbe oonqwertyon yf
the cowlp of men oz Women
shalbe dyscouert & mayd oppon
the day of iugement & yf the syn
of oon shalbe knowyn to oon
other also Weyl the synys
shryuyn as Wnsbryuyn. Of
thys matyr Wrytts glory-
owsly the gloriows sant tho-
mas abowe the. iiii. of the
sentens / et also Doys rychar
Et for to answer to the qwe-
styon yt ys ghanāt to not that
oon sentens dyffinytys cōdānent
oz rewardant may no be iust
yf yt be not ghewyn after the
good dedys oz ewyl dedys of
thē oz ageyns thē of the qwyth
yt ys ghewyn to. Et as thys
caus so as yt appartenys that
the iuge et ys accessours besoz
that the sentens be prononcyt
that they Understond of the
good dedys oz ewyl dedys & the
caus / sychlyl: yt ys ghanāt that
yt be so on the day of iugement
general of god / that ys that be
for that the sentens of god cōdā

notoyr of ewyl and prymatys
of good may be sayd cesyt no re
pwt yt iowst that the holy acces
seurs and assystans Wnderstod
dant the good dedys et ewyl
dedys of them qwysh shalbe iu
gyd Et that also as the reward
et damnacyon of ewyr ychoon
shalbe known of ys merytys or
dysmerytys of the caus sychlyl
yt shalbe knowyng to al the as
systans. Et so as god shal
bryng to mynd to oon ewyr ych
oon ys good dedys and ys me
ryttys or demeryttys put besor
thayr eyen of oon ewyr ych assys
stant in the sayd iugement. Et
thys oppnyon ys the most com
mon thought be yt ys so that the
mayster of the sentens ys lyl
to say the contrary that ys to
say that the synnys the qwysh
as beyn put away by pennans
shal not appeyr on the day of iu
gemet. For after sant thomas
We shoold Wnderstod that the
synnys of ryghtus men of the
qwysh as doyn pennans shal
not cum to the Wnderstodyng
of other as synnys punysbabil
that ys to say to be punysht.
Bot as synnys that ys for ghe
uyn put a Way of thys thayr

shal follow no payn to ryght
tusmen bot thayr to shal fallow
gloyr. Et so shoold be Wnder
stondyt of synnys shrypyn and
forghewyn to be cowerit on the
day of iugement for that they
shal not gheue no relzynnyng
no cownt that god seys no mor
as to thys that he Wyl not that
the they be punysht of ony
pays bot he shal Wyl Wyl that
they sayd synnys be occurrēt to
the consyderacyon of ewyr ych
oon thayr to that al the ryghtus
men that seys thys may loue god
of thys that they haue showyt
the paynes that War awyn for
the sayd synnys by the pennans
the qwysh they haue doyn in
thys World. Et be thys that
sayd ys We may conclud that
al the good dedys and ewyl De
dys of ewyr ych oon shalbe may
nyfest that to say al seyn oppn
ly on the Day of iugement be
for iesu cryst ryght iuge / besor
the angels and besor the men.
God by ys grace Wyl that We
be of the party of iowst men
and faythful men and that We
may ascend in gloyr of hewyn
in gloriows body qwen the abo
ue sayd day of iugement shal cu
ggj

thayr to that We may ewyrlē-
standly lowf and thanlz god in
the ioyes of bewyn iestymabyt
Et thys suffycys as to the
thryd party of thys present and
short traytte in the qwysh as
beyn spolryn of the gret iuges
inēt general of god the malzar.
And prayand and reqwyrand
al the reddars & eyrars of thys
present boolz and short traytte
that ys sayd/ Wryttn/ or trans-
latyt Et yf theyr be ony thyng
that War not so dewly Wryttn
that as yt apartenys/ I pray
them that they Wold supple my
feybyl Wnderstonbyng & mend
yt qweyr I haue saylzyt & yt ys
oon Werlz merytoyr/ Beselyād
them Wyth meylz supplicacyō
that yf yt pleassyt them to say
god haue mercy of the saowlyt

of the actor translatoz and of
theyr fathers mothers parens
and freyndys Brether et systers
good doars and Weyl Wyllars
Et also of the reddars et eyrars
Et that the holy trinite Wold
lzepp them in body and saowl
that We be not confundyt oon
that Dredabyt Day of iugemēt
Et god gheue Us that grays
the We be of the nombyr of the
to the qwysh god shal say. *De-
nite benedicti patres mei & pos-
sidete regnum paratum vobis
ab initio mundi* god grant/ be
not nywel Samoth. Amen.

¶ The. iiii. et last
party of thys trayt-
tyt shal trayttet of
the ioyes of paradys



After thys that the
redēptur as ghewyn
the sentēs dyffyny-
tyf & that the cursyt
dānyt shalbe dyscē-
dyt i hel byth the dewykys Et
the ryghtusmen shal ascend i he-
wyn in gloyr et felycite ewyrlē-
stand so as We haue sayd in the
partys forsayd in thys last par-
tye We haue to declayr of the
ioyes of padys & to shaw qwhat
ioyes as the blyshyt saowllys
the qwyche ar i heuyn & selfwyl-
qwhat ioy shal haue the bodys &
saowllys gloryows in heuyn
qwen they shal be put to gydder
after the day of iugemēt gene-
ral of god Et i thought yt be thus
that yt ys impossybl to thynk su-
fyciently of thys or to Under-
stand no to prouide no cōsequē-
ly Wryt not oonly of the last
ioy of heuyn alwayes holpand
owr lord I haue intencion to
Wryt to the lowyng of god/
prossyt & stylyte of the reeddar
part of thys qwyche I haue
fownd i the holy Wrytt & fyrst
i general. Segundly i especyal
We say than that the reprewyt
as beyn castyng & put furth by
the sentēs of the cōpany of god

et of ys santtyes & send i the dēp
of hel et that al the World has
beyn purgyt & ordant i oon mē-
weyllows faynes so as yt as
beyn sayd afoz / ovr lord iesu
cryst shal leyd al ys holy sāctys
& blyshyt Wyth hym & ys āgels
i gloyr Wyth syngyng & canty-
lys of inestymabyl blythnes &
shal put the i ewyrlēstād cleyr-
nes thair to that they may
ewyrlēstādly regne Wyth hym
& byth ys sayd āgels the qwyche
they shalbe lylz. Et the aboue
sayd blyshyt shalbe gled & tēplāt
the gloryows effens of the mas-
lar be ewyrlēstād & Wntellabyl
glednes. Et by possessyō of the
lowyng of god et of charyte et
louf the qwyche they haue oon to
oon other they shalbe adherens
ewyrlēstādly to god et et wyse
them to gydder. Et certanly
theyr shalbe so greyt & so plēn-
tys habōdās of ioy & of glednes
of padys they shal haue that
they shal ewyr mor thanlk god
theyr rewardar be rayson of so
gret & so Wntellabyl goodys so
ghewyn to the Et they shal not
resayf no nosowmnes by the
ressawpyng of sayd goodys
so plēntwysly dōyn to the. Et al

thei qwyth shalbe thayr thoght
yt be so that dyfferent in meryt
alwayes ewyrtth oon shalbe co
tent of ys gloyr et reward. Et
for so mych my bether as freyn
dys ryght deyr qwyth We sow
steyn i powerte of thys Worldy
pplgrymayge the paynes of
owr banyshyng / qwyth dredy
of the other part the nettys
rayssours of owr ennemys spy
rytwels & bodylys for thys that
be oonmerwelus blyndyng that
We gheue not besyly lrepyng et
that be suffyr of oon part tother
Wrang tēptacyons & sorow ful
nes temporels et spyrytwels et
selfwayes be sleppdeydy i owr
synnes & lowys Wanyte for We
ryte banyshyng and blaberyng
mor than owr proppr land / po
wyrtte / for habondans fylth for
gloyr I pray yow that We com
temple the ioyes of the ewyrtle
stand lyue alystant owr Under
stondyng to the gloyr of holy
men thayr to that We may
gowst sum thyng wyth the lyp
pys of the hart & that after that
We hanlyt oon smal thyng
by the swetnes of the aboue
sayd gowstynge We may lowe
god mor feruētly and desyr th

sayd hewynly gloyr mor ardāt
ly / & that We show syn Walzant
ly dysprysat the prosperytys of
thys World and sustenant mor
iowysly the aduersytys of yt.
for et ys oon tym yt be ghewyn
to We by the sowerant gheuar
of al gloyr that We may gowst
oon oonly drop of the pfūdyte &
deyppnes of the sayd suawyte et
swetnes dnestymabyll of the
sayd ioyes of paradys / icōtinēt
We shal desyr to be put furth of
the noye of thys World present
& We shal newyr lowe the bany
shyng of thys Wrechyd pplgras
mage of the World for to lowe
owr land & herplayge hewynly
bot a ryght dyllyget be good des
syrs We shalbe hold to the lyue
ewyrtlestand of paradys Et We
rally thayr ys oon spch dyffe
rēs ettweys the bodyly delyttys
& spyrytwels / for qwen ony may
not haue hys delyttys bodyly
yt lyghtnys & enbryas i the lye
tel sensatys oon gret inpayes &
desyr Et qwen We haue thā al
at owr dylzplayst yt towyns
icōtinēt to gledsūnes & fraccyō
of thē innoysūnes. Bot of cō
trary the delyttys et ioyes spy
rytwels qwen they may not

he had/causys nosumnes. Et
qwenthey haue them at thayr
Desyr et of so mych moꝛ that
they haue beyh plenyshyt so
mych moꝛ they haue desyr & ta-
lys them selycyte & to haue co-
tynuel syccyon of the sayd Wyth
owt nosumnes. Et as thys
caus they qwysh has them not
they may Wyth paynlowe for
thys that the saweur of the ies-
us almyngty godys ioyws et
not knowyn. Et as thys caus
the psalmyst monysys We to
gowst the sayd ioyes and says.
Gustate et Videte quoniam sua-
uis est dominus / that ys to say
gowst / feyl & parsayf spyrytwel
ly / for certaly the lord ys ryght
sweyt & ye kenne not ys sweytne
for thys that ye gowyt not. Et
Werytably so as says sant gre-
goyr after thys that our fyrst
father Adam Was castyng of
the ioyes of paradys by ys Des-
merytyes and that he Was cūyt
in powyrte of thys Wrechyt
World & banyshyng the qwysh
We suffyr now & that he myght
not moꝛ see the ioyes of paras-
dys the qwysh he comtemplyt
as for / for he had that cowstum
he beyant in paradys terrest to

Wse of the Wordys of god and
assyst by mdytacyon of thoght
et keenes of dysyon in the ioyes
of blyshyt spretys / Bot after thys
that he Was fallyng by the syn
of the sayd estayt in thys Wre-
chyt banyshyng he de partyt of
the aboue sayd dyspys cleens-
nes et cleyrte of thoght. Et as
thys caus We other qwysh as
boorn of thys flech he haue deyl
hard in thys banyshyng of the
World that thayr ys oon other
land of bewyn that ys to say pa-
radys & that the āgels of god ar
indwellars and that speryts of
ryghtus men persyt followys
of the sayd angels alwayes the
fleschy men qwysh may not
know no gowst the thyngys in
Wysybys by exsperyens dows-
ty thys that they haue not seyn
by the real existēs Wyth thayr
bodpily beyh ys yt or not. The
qwysh dows ty indowtably yt
myght not be i our fyrst fath-
er for after thys that yt Was ex-
cludyt et put furth of the ioyes
of paradys he remembryt hym
Weyl he had seynyt that he had
lost. Et certanly We may not
thynk thys remembry no feyl
for We haue not the exsperyens

as he had in the tym bypassyt &
has yt not oonly bot be heyr
sayeng so as oon Woman gret
Wyth chylde War put i oon pry-
son i the qwyche sho War lyghter
of oon chylde et that yt War no
ryshyt in the sayd prysen onto
the tym of hys adolescēces & that
the sayd Woman sayd to hyr
sayd chylde & that hye aboue the
sayd prysen War the soonet the
mown & the sterys montayns &
by:dy's hors & syndry mayner of
creaturys of cowlews and of
payntynge / the sayd chylde
eyrant thys the qwyche had ne-
wyr seyn no thyng bot dyrlne
bold not beleys no thyng of thys
for he has not knowyng thys
be exsperys. Synch lylz the men
qwyche az boorn i blyndnes cecis-
te et dyrlnes of thys Wrechyd
baryshyng qwenthey cyr speylz
of the hye hewynly thyngys et
Unseabyll they haue mystrust yf
they be trew or not for they ha-
ue no Understōdyng bot of the
erthly thyngys et seabyll in the
qwyche they haue beyn boorn.
Et as by dyspensacyon of god
he as beyn mayd that creatur
of seabyll thyngys et Unseabyll
com down heyr for the redem-

ptyon of mālynd thaye to that
be hyin he War mayd man seas-
byll We War rawpft in the i wy-
sybylys et Unseabyll. Et thaye
ys mo: for he has send in ovr
hartys the holy gheost thaye to
that after thys that We haue
beyn qwylynt by hyin that
shoold beleys feuenly & Undow-
tably i the ful sayth of the holy
Wryt et of the Wytynsyng of
the holy men the qwyche a beyn
techynt by cōtynuel meditacyon
of Wertus by the qwyche conty-
nuel meditacyon & sowyl con-
tēplacyon et be the reuelacyon
of god of the qwyche says sant
poul the qwyche Was rawft Un-
to the .iii. hewyn thaye to that
he so leftyt shoold leyrn et i wy-
āgels the thyng that he shoold
preshe ettwys the men / says in
the fyrst epoystyl the qwyche he
Wrytys to the corinthiens in
the segūd .ca. *Oculus nō uidit
nec auris audiuit. &c.* That ys
to say that E maternal as not
seyn no the heyr of man as not
hard no the hart of man cannot
thynk no the Understōdyng can
not cōprehend al the ioyes the
qwyche god as grathyt to them
that lowys hyin in the gloyr et
gg iiii

felicyte of paradys Et for thys
 that the thyngys aboue sayd et
 so lyghtly sayd & pronocyt in ge
 neral Under oon hool shortnes
 they allege lytel the toghtys of
 the acturs & of the eyrars the
 qwyche can not gaddyr syndry
 thyng of smal thyng no draw
 the cōclusyons of princypes no
 thynk the thyngys that ar hye
 for thyngys that ar law Wyth
 out they be explylyt et declay
 ryt mor oppynly et dyuydyt also
 as inpartyculyr. So as thow
 Wold hold to oon chyld qwyche
 War norryshyng on the pap of
 the mother oon hool appel
 thayr to that he may eyt the
 qwyche chyld may not taylor no
 eyt the sayd appel for tēdyrnes
 of hys complexyon et lytylnes
 of hys mowth no may not
 be norryshyt of the sayd appel
 Wyth out yt War dyuydyt be
 syndry partys et as thys caus
 We shal dyuyd be smal partycu
 lyer partys the thyngys the
 qwyche We haue sayd in general
 thayr to that the thoghtys of
 men be vegetatyf et norryshyt
 et cōsequēty leftyt mor eythly
 to Understōd the ioyes inestym
 abyls of paradys and of the

ewyrtlestand lyue.

¶ We say than fyrst
 that beatywd ys the
 last eynd of man cōple
 tyt et parfytyt of al hys desyr
 that ys to say beatytyd extryn
 syl & increat that ys to say god
 the malzar. Et beatywd in
 trynseyt mayd of the qwyche bea
 tytwd man shal be blesht i the
 reawmys of paradys Et thayr
 ys to not that thayr ys di. par
 tys princypals of beatytyd et
 assygnyt be the holy doctours
 the qwyche ar cōmouly dowarys
 et of the nombyr of the qwyche
 thre ar i the sawlys of blyshyt
 men et the other. iiii. in the bod
 ys of blyshyt men. Et they ar
 callyt dowars in al shewyn be
 sum symplytyd that the sayd
 partys as Wyth/ys Wyth the
 dowayr qwyche ys in maryage
 of the flesh. for the dowayr ys
 ghewyn by the father of the
 spows for to beyr et susteyn the
 dowayr et cherge of maryage
 & alwayes the propprte abydyt
 in the sayd spows / for qwen the
 maryage ys brolyn et partyd
 be deeth the sayd dowrye shal re
 tour to the spows / sychlyt the
 dowayr of the hewynly pays of

paradys ys oon ghyft to the
saowl espowsyt of iesu cryst
qwenyt ys put & introdwynt i the
gloyr the qwyck ghyft dysposyt
the saowl as to the deyde of the
gloryows lyue and the qwyck
wyth owt way ys conuoynt to
the saowl Et thys gheue god
the father to the saowl for to
posse the sayd ghyft & ys ghe-
wynt to the spows that ys iesu
crist espows of the saowl to ys
gloyr & honnour and not to ys
vsayge for he has no mystry of
goodys Et certaynly the sayd dow-
ars ar no othir thyng bot cer-
tayn ghyft principals ghewyn
of god to the saowl at the howr
at yt entrypt i gloyr as to the be-
gynnyng of ys gloryows lyue
et be the qwyck yt ys introdwynt
to the brassyng idyssolubyle of
iesu crist the spows. Bot the
dowayr of the body ar specyal
ghyft be the qwyck the sayd bo-
dy ys & shalbe suggest parfytylly
to the saowl so as in the begyn-
nyng of ys lyue et obeys to yt et
shal obey pfytylly thair to that
be the sayd body the saowl shal
not be retardyt of the deyde of the
gloyr. Et yt ys to not that the
aboue sayd ar ppyrly i the bly-

shyt saowlys/les ppyr i the a-
gels & ryght i ppyr in iesu crist
for i al maryage shoold be con-
sentyment of cowrayge cōfyrmy-
te of nature & dystyncyō of par-
sons (of thy) he was not espow-
syt he ys mayd oon espows. Al-
thyr thyngys ar i iesu crist et i
the blesht saowl Et thoght yt
be so that the fyrst that ys to
say cōsentyment of cowrayge yt
ys cōmon to the angels / to the
saowlys / & to iesu crist alwayes
the āgels ar excludyt of the said
maryage et of the sayd dowrys
be the segūd / for they ar not lyke
of nature Wyth iesu crist of the
sayd We say than that thair ys
thre dowars of the saowl glo-
ryows that ys to say apperand
dyspō of god delectacyō or fry-
wycon of the goodly essens for
wyr tēcyon or cōprehēcyō of the
sayd godly essens cōgnosshas or
apert dyspō of god followys to
the sayth dilectacyō of the gods
ly essens to charyte possessyō et
yt ys to not that the aboue sayd
dowars succedys to the .iij. ver-
tus theologys for the perpe-
tuel of the godly essens followys
to esperans et hop. Selfwayes
the sayd .iij. doways answers

rys to the .iii. myght ys of the
blesbyrt of the/ saoul for the dys-
syd of god parfyt vnderstodnyng
of man dylectacyon parfyt/ the
Wylsewyrte psyt to the mynd

A He fyrst dowayr of
the saoul i the moye
dyspon of god by the
qwyche al the essens of god shal
be seyn of al the that ar blyshyt
Bot yt shal not be seyn al holpy
in so mych that yt ys insynyt et
inmesurabyl for be raysson of
ys isynyt & inmesurabyl ys co-
prehensybyl to oon ewyrrych
oon creatur. The sayd godly
essens shal not be seyn ewynly of
ewyrrych oon bleschyrt/ Bot mo-
deerly of oon than of oon other
after the saw of the appoystyl.
*Stella enim a stella difert i clari-
tate. &c.* Et certaly thys dyuer-
syte shal not proceyd of god Bot
of the party & cost of them that
seys. for thys that of the seynng
of oon shalbe mo: psyt than of
the lyght of gloyr than of other
et shal negoye mo: psyt of oon
self subiect/ so as the soon represe-
ntys hym self ewynly to them of
al the seyns et alwayes al the
qwyche be holdys yt seys not the
clerte of yt egaly Bot oon mo: &

other les after thys that the
eyn of the seynant ys mo: or les
dysposyt to see/ et oon self letter
or Wryt ys not egaly vnder-
stodyt of al the qwyche redys yt
Bot oon vnderstodys mo: som-
tylly than other Et the sayd di-
uersyte procedys not of the sayd
soon or lettyr/ Bot of the party
of sears or reyders. Et shalbe
thys blyshyt dysyd be the qwyche
that they blyshyt seys the essens
of god mayd Wyth owt Way
deferant or raportant Bot not
Wyth owt Way dysposat That
yt be so Wyth owt Way deferat
or bryngand ony lynd or sym-
plytwd yt apperys. for the sayd
dysyd shal not be lyl: to the dys-
syon & vnderstondnyng sensybyl
i the qwyche ys requyrt the abo-
ue sayd Way for thys that yt ys
ghanant that the aye be Way
ettwys the syght Weyne and
obieccyon the qwyche ys oon
thyng to saye the qwyche ys al
oon to say Et the qwyche aye be
rys the lynd & symplytwd of the
thyng to the & Et sum tymys
the deyd or the operacyon to se
ys oon enpeshyng be ower lang-
dyftas the qwyche ys ettwys the
syght dysys and sayd obiet the

gwyth dyftans enpeshys that
the lrynd and symplytwd of the
thyng Wyspyl may not be
brought to the E or sum tymys
ys enpeshyt to the sayd opera-
cyō to see/for thys that the sayd
thyng Wyspyl ys ower neyr
the syght or of the myght dyspyf
& that the object dyspyl ys put
aboue the syght & that thair ys
ower short dyftans ettwys the
Et i the gwyth apperys that to
the deyd of the dyspon of man
ys reqwyrty the Way deferent
berand the lrynd of the thyng
Wyspyl/ Bot i the dyspo of the
blesht thair shalbe no Way de-
ferant & bryngant sum symply-
twd or lrynd / for sych dyspon
shal not be mayd be dyftas bot
be presens The raysonys cleyr
that ys to say that the godly dys-
po shal not be mayd be sum dy-
ftans/for god ys present be al
by present essens et myght shal
be & mor inwerth to the blesht
saowl thā yt shalbe to the self/
Bot the sayd dyspo of the godly
essens shalbe mayd wyth owt
Way that ys to say wyth owt
myrower or fowstep of ony crea-
tur moynnant the gwyth the
manglozysyet cūnis to the dny

derstondyng of god so as he dyd
he beand i thys World after the
say of the appoystyl i the pystyl
to the romayns qweyr he says
*Inuisibilia ipsi? a creatura mū-
di per ea q̄ facta sūt intellecta cō-
spiciuntur.* That ys to say that
the thyngys dnyseabyt bewynly
& aboue naturels ar sum tymys
et dnyparfytly Understondyt of
man by the creature the gwyth
god as mayd et brought furth.
Et also the sayd dyspon shalbe
mayd wyth owt Way of sygur
by the gwyth the patryarchys
& prophetyes War ald tymes led
i the Understondyng of goodly
thyngs so as saye the appoystyl
*Omnia in figura cōtingebant
illis.* Shalbe also the dyspon of
the sayd blesht doyn dnyth owt
Way of Wryt/for the sayd bles-
ht they shal hāue no myster
for to dnydestōdsey the godly es-
ses be rayssōs of phylosophys
no of the auctorytyes of the dnyt
no of the Wytne of sāttyes after
the say of the appoystyl. *Sine
prophete euacuabuntur / sine
lingue cessabunt / sine sciēcia des-
truetur.* Selfwayes the aboue
sayd dyspon of the godly essēs
shalbe mayd wyth owt Way of

1
fayth. For thys than ſhalbe
Wydpt and put furth of al con-
gnoyſſans and ymagynacyons
and dyrlines / for We ſee now
dyrlly by fayth / Bot We ſhal ſe
thanſays to ſays after the ſay
of the appoſtlyl. Videmus enī
per ſpeculum in euiginate. &c.
Et Werytably al fayth ſhalbe
Wydpt in paradys / for thys
that ys of thyng not apperyāt
& manyfeſt byſpon of thyngys
qwyth apperys not i thys world
ſhal ſuccedy in paradys to the
fayth that We haue now. For
We ar now i dyrlines & We ſhal
be than in cleyrnes et in ewyrl-
leſtād lyght. Et thys lyght ys
the Way dyſpoſāt to the byſpō
of god of the qwyth We haue
ſayd heyr befor that god ſhal
not ſeyng wyth owr Way dyſ-
poſant ſo as ſays the ſpalmyſt
In lumine tuo vidibimus lumen
The ſpalmyſt in thyr woordys
ſays to god We ſhal ſee the
lyght of thy dywynyte in thy
cleyrte. Thys godly lyght ys
oonlyght qwyplmant et clary-
ſyant and ſimplyant and ma-
kand the ſaowl lylz to the ſo:m
after thys that ſays ſant ioon
the euangelyſt thayr qweyr he

ſays ſayd of thys byſpon & lyght
of god. Carissimi/nunc filij dei
ſumus ſed nondum apparuit
quod erimus cum autem appa-
ruerit ſimiles et erimus. That
ys to ſay my deyr freyndys We
ar now ſoonny of god / Bot thys
that We ſhalbe yt apperys not
to We yit et ſo ſown as yt ſhal
appeyr in gloyr We ſhalbe lylz
to hym and We ſhal ſee hym as
ſayd ys. Et yt ys ghanant to
not that blyſhyt ſaowllys ſhal
ſe in them ſelf & god i them. Et
they ſhal ſee god in al the creas-
turys / et al the creatures in god.
See or Underſtōd god in them
ſelf that ys in hys eſſens yt ys
oon congnoyſſans matutynal/
Bot to haue congnoyſſas of creas-
turys i hym ſelf that ys i theyr
ppyr natur ys oon congnoyſſas
Weſpartyn & les parſyt Et in-
dowtably the blyſhyt in ſeyng
god ſeys at oon tym al to gyds
der and be oon oonly byſpon al
thyngys qwyth ar neydful to
the itegryte of theyr beaytwōd
The other thyngys they ſe not
Bot i ſo mych ys yt pleaſys god
qwen yt plea to hym to rewep
to them Et certainly the cleyrte
of god ys mowrrow in the

qwyche shynys the formys of
al thyngys / et also the blesht
saowlys ar mowrowys spyr
twels the qwyche to the mayner
of oon mowrow resawys in the
the godly clepte. Et also ys
qwen the materpal soon sendys
his bemys aboue oon myrower
cleyn & fayr et polysht the sayd
mowrower resawys i yt the sy
mplytwd of the soon sychwys
that yt ys lylz to them qwyche
be holdys the sayd mowrower
that yt ys oon other soon the
qwyche ys replenyshyt of gret
clepte that thair ys no regard
qwyche may suffer to be hold yt
for thys that yt ys obsuylz be
ower mych rewerberacyon of
the lyght et bemys of the soon
materpal/sychlyl & be moztay
son We shoold Understonde of
the blesht saowlys the qwyche
ar of spyrtywel natur. for the
aboue sayd saowlys as said ys
resawys the bemys ful of lyght
of god qwyche ys the gret & sowe
rayn soon. Et resawys the said
lyght & bemys of the infleuens
Wychageabyt et Wncōprehensy
byl of the aboue said dyspon
clepte of god/not so mych oon
ly in theyr supersyce so as the
myrower materpal resawys the

sayd bemys of the said soon/bot
Wyth thys resawys the sayd
saowlys the sayd godly clepte
et ar also as they War trāffoz
myt i oon self ymage wyth god.
Thys qwyche may be sum tym
begung i the day of thys barld
be Wertu of contēplacyon so as
notys the appoystyl Wrytt and
to the corynthyens. Nos trāffoz
mamur a claritate i claritate &c
Et so as We reyd of the glory
ows santys sant frāsus & sant
Bonawētur/et of sant llateryn
of senes. Et this be may maylz
oon exāpyl gret et materpal of
yrt the qwyche ys reyd et lyght
myt of syer et peyrls of the bty
of the said syer to the inwart
placye sych wys that the sayd
yrt & syer ar vnderydyt/et that
he qwyche seys the sayd yrt so
lyghtmyt may say Werytably
that he seys mozt than the yrtet
that yt ys lylz that the sayd yrt
as lost & chāgyt holyly ys natur
et that yt as merweyflowly
transformyt in the propyrte of
yrt sychwys that yt ys lylz mozt
than the sayd yrt as taylor ac
cyonalynd of the said syer than
of yrt. So shal yt be of the glo
rypow saowl the qwyche shal be

lyl: to be traſſormyt in the godly
ly natur: to be lyl: to god be the
aboue ſayd Dowayr qwyche is
cleyr dyſſon of the eſſens: cleyr
te of god. We reyd that maſter
iowrdayn brother of the ordyr
preſhowre that he has oon day
prayd god to ſe: Wyſy oon ſyn
ful Woman the qwyche has poſſeſſyt
of the dewyl of hel. Et al
ſo ſoon ys the good & deuoyt bro
ther maſter iowrdayn Was cū
befor the ſayd Woman the dewyl
qwyche Was in the body of the
Woman ſayd to the ſaid brother
in latyn/how Weyl yt War the
ſaid Woman had newyr leyrnyt
no thynge to ſpeyl: latyn et Was
newyr at the ſcowl. Et incōtyn
nent the ſaid brother inqwyryt
the ſayd dewyl lytteraly qweyr
for he dyd to:ment the ſayd Wo
man et pleyſans he dyd tayl: to
abyd Wyth in the body of the
ſayd Woman/to the qwyche the
dewyl anſweryt I am cōſtrynge
yt of my creatur to do thys as
thys cauſe I may not be in other
placye. On to the qwyche iowr
dayn ſayd/say to me qwehyr
thow Wold be yf thow had fa
culte to be in other placye. The
Dewyl ſayd Underſtondyng

thow art oon ſo greyt clerke and
Doctwr of the chyrche I Wold
that thow had not ſo ſymply
aſhyt. Bot ſay to me qwhat
plays thow Wold be thy ſelf yf
thow had faculte to be or to
thynke To the qwyche iowrdayn
anſweryt I Wold not be other
part than in the hewyn. Et the
Dewyl anſweryt I Wold be ſo.
Et maſter iowrdayn aſhyt at
hym qweyr for Wold thow be.
The Dewyl anſweryt thayr to
that I myght ſe the ſaye of my
malzar & qwen the ſayd brother
had hard thys/he ſel to the erth
Wepand ſo as he had beyn ra
wyſt in ſpreyt. Et after that he
cum to hym ſelf he ſayd to the
dewyl ſay to me qwhat paynye
thow Wold ſuffer Weyl thayr
to that thow myght ſe the ſaye
of thy malzar. The Dewyl an
ſweryt. Certanly I Wold be cō
tent to ſuffer al the paynye & to
ſuſteyn yt that al the dewyls
has tholyt from the howr that
they War caſtyng furth of the
hewyn and the qwyche they ſhal
ſuſteyn vnto the day of iuge
ment et that I myght ſe the cleyrte of
the ſaye of god ſo as yt ys. To
the qwyche iowrdayn ſayd I be

leys that thou art of the moost
 nobyl dewphtys. Et the dewpht
 sayd to hym I haue beyn of the
 ordyr of seraphynes the qwyche
 are wyrt mozt befor the saye of
 god To the qwyche master iowr
 dayn sayd / say to me sum of the
 saye of god Vnderstoddyng that
 thou as seyn ys saye so neyr.
 Et the dewpht sayd to hym I shal
 not be suffycyant for to say ony
 thyng of the sayd cleyrte / al-
 wayes I shal say thyng to the
 by synplytwd be the qwyche
 thou may pprehend sum thyng
 of the sayd cleyrte of the aboue
 sayd saye I say to the ys that al
 the flowrys qwyche as beyn et
 shalbe Wn to the eynd of the
 World & the greynes / saynes &
 beawlte of al the treys herbys
 qwyche as beyn et shalbe ewyr
 mozt / et the cowleur & saynes of
 al the precyows stoonys & met-
 tals et of al other shynant thyn-
 gys qwyche ar aboue the eerth &
 that the shynnyng et cleyrnes of
 the soonz of the mownz of al the
 sterys qwyche ar in the heuyn et
 al the cleyrte of al the lyghtys
 the qwyche as shynyt & shal shyn
 senthe begynnyng of the World
 Wn to the eynd & that they shyn

nyt al to gydder in the erth al
 theyr cleyrte shoold be bot oon
 dyrl: nyght to the regard of the
 saye of god. O so mych mā my
 serabyll shalbe qwyche lesys by
 ys syn the Wpssyon of the aboue
 sayd saye et godly cleyrte.

The segund Dowayr
 of the saowl ys fruyt
 cyon et Delectacyon
 the qwyche the saowl shal haue
 of the aboue sayd godly essens.
 For in the heuynly eerth of the
 saowl thayr shalbe oon ryght
 parfyt cōiunccyon of the saowl
 of ewyrych oon blesht Wyth
 god et Wyth thys thayr shalbe
 oon ryght parfyt Delectacyon
 be yt also gret in the thyng pos-
 sessyt as thys thyng ys gret / et
 god be oon thyng insynyt / ines-
 sabyl et incōprehensybyl follo-
 wys that the delectacyon insyn-
 nyt the qwyche as ewyrych oon
 blesht saowl to the Wpssyon of
 god ys Vnmesurabyll / ineffabyll
 et incōprehensybyl after the ca-
 pacyte of ewyrych oon blesht
 saowl hauand fruyccyon et De-
 lectacyon. Et shalbe the sayd
 delectacyon insynyt ys the capa-
 cyte of the saowl may taylor the
 thyng insynyt. Et Werytably

the sayd fruyccyon shal not be
egaly of oonewprychon blesht
this the qwyche shal not cum no
proceyd of the party of the obiec
of the qwyche the saowl shal ha
ue the fruyccyon that ys of god
bot yt shal proceyd of the party
et syd of the saowllys hauand
fruyccyon. Et certainly of so
mych that the blesht shalbe
mor parsyttly lyghtnyt of the
lyght of gloyr et that they shal
be mayd be the sayd illustracyō
mor parsyttly cōsyrmyt to god /
of so mooch they shal cōtempyl
mor clerly and mor sharply the
godly essens et maieste of god.
Et shal delyt the sayd saowllys
of the sayd blesht mor fully in
the contēplacyon et remēbrans
of yt. Et thys incōprehensybyl
dilectacyon that the aboue sayd
blesht as taylryn in the godly
essēs of god ys clepyt fruyccyon
the qwyche ys begunn & taylryn
in the ryght cleyr & shynant by
syon of god in the qwyche they
shal myrow them et behold of
oon ryght parsytt lowe qwyche
shalbe i them. Et as thys caus
al beatytwd ys sayd to cōsyft et
be in the sayd Wysyon after the
saw et the Word of saynt augu

styn qwyche says. *Disio est tota
merces.* That ys to say that
the Wysyon of god ys al the re
ward et the beatytwd of them
blesht. Et certainly the immen
syte of the godly cleyrte as dra
wyn to hym self be ys greyt be
awlte et be ys vnmeswabyll et
excellāt swetnes al the espreyt
qwyche lepps & contēplys i sych
facion that the spreyt also sayls
zant & forzettant of hym self be
rys et grantys of al hys Wertu
in the aboue sayd cleyrte & godly
Wysyon / et that spreyt qwyche
also as absozbyt in the Seyp of
the incōprehensybyl lyght for
zettāt in hym self al this qwyche
ys creat so as Seysyt be oon
mayner indybyl yt Wrys yt
self Wyth god by Wryon et des
lectacyon inseparabyll et Wnsayl
zant / et for that says saynt au
gustyn. That the beawte & sayr
nes of the godly says ys so sayr
et so ioysum & that the iocūdyte
& delectacyon of the lyght ewyr
lestand & of the immowabyll be
ryte et sappens so greyt qweyr
he shalbe et be possybyl to abyd
inyt that be the dwellynge tym
et spays of oon day oonly / year
rys Wnnumerabyll of thys pres

sent lyue remplyshyt of al dely-
lytes temporel gooddys shalbe
ryghtusly et Wyth good ryght
dysprysyt for the abydyng i the
aboue said ioy not oonly for the
the spays of oon day bot for the
spays of oon howr. Et of thys
says sant Bernard. That al the
sweytnes & that the Delytes ar
not bot sorow/to the reward of
the ioy of hewyn al Wardy ioy
ys bot hepyng al erthly sweyt-
nes bot bytternes / al sayrnes
bot Wncleynes / al thyng that
ys delyt or ioy i thys World ys
bot thyng ful of sorow et ful of
melancoly to the regard of the
ewyrlestad ioy of hewyn. As yt
ys be that the goodnes of god
excedys infynytly al other good-
nes. Et saynt augustyn says in
the parson of god sayand to ble-
shyt saowthys I shalbe to the al
that qwyth may honestly be des-
syrpt be the / for I shal be to the
lyue/coppows / salut/habown-
dars/gloyr/honowr/pays et al
goodys / & for so mych he shalbe
al thyngys in al / he shal be the
eynd of al ovr desys/he shalbe
lyue Wyth owt eynd / he shalbe
lowyt Wyth owt noysunnes /
he shalbe lowyt Wyth owt tra-

weyl / he shalbe Desyrpt Wyth
owt hatrent or satygacyon. Et
he hym self promysant to hys
good & saythful serwytur. Moy-
ses says in exodi. Ego ostenda
tibi omne bonum. That ys to
say/I shal shaw the al good. Et
in the boolz of sapyens. Deside-
rium iustor omne bonu. That
ys to say/that the desyr of rygh-
tusmen ys no other thyng bot
al good. Et in oon other passay-
ge. Desideriu suu iustis dabit.
That ys to say / that rygh-
tusmen shal haue theyr desyr after
thys that says the propheyt.
Et indowtably al the desyr of
blesht men shalbe fulfyllt
qwen they haue the fruyccyon
of the godly essens as says the
ppheyt. Satiabor cu apparue-
rit gloria tua. I shalbe content
says the ppheyt qwen the gloyr
of god shal appeyr to me / for o-
therwys myn appetyt may not
befyllt i thys World. Et this
doys no thyng qwyth ys Wryt-
tyn in the ecclesyastylz. Quis sa-
ciabitur uide's gloria dei. Wat
shal be be qwyth ys fowl qwen
he seys the gloyr of god / for as
jays ys. That theyr shalbe in
paradys oon refreshyng fruyt.

cyon et Delectacyon the qwyche
shal content et fyl the appetyt
Wyth owr ony noysumnes the
auctoryte aboue sayd twechys
as hand qwyche shalbe he that
shalbe fyllyt / that ys to say noy
sumnes i seyng the gloyr of god
as the sayge sayd no man may
be noyt. Bot alwayes theyr
shalbe oon fulnes & refeccon of
the desyr of blesht men shalbe
plenysht of the ryght superha
boudant fowlnes of dylecta
cyon & shal put away al myster
fowlnes. Et the Desyr conty
nuel of the fruyccyon shal put
away al noysumnes. Et of the
Wyspon the qwyche the blesht
angels seys god / says sant Ma
thow. Angeli eor semp bidet fa
cie patris. That ys to say / that
the angels seys ewyr moze the
fays of god the father & alwayes
they desyr Dayly to se after the
say of sant petyr. In que deside
rant angeli perspicere. Et of
thys syngys ovr mother the
holy chyrch. Mirantur nec de
ficiunt in illum que prospiciunt
fructur nec fastidiunt quo erui
magis sitiunt. That ys to say
that the blesht angels et glo
ryows saowllys the qwyche ar

Wyth god i the gloyr of hewyn
et inlyue ewyrlestand / ewyrle
standly they merweyl & desayl
zys not seynd the godly essens
they haue yt noys not to them
newyr of thys that they haue
moze gret thryft & moze gret desyr
to se god. We reed that thayr
Was oon Woman possessyt of
the Dewyl of hel Wyth in the
chyrch of saynt Petyr in cowl
laynz thayr happinyt oon other
Woman possessyt sychlyl of the
dewyl the sayd two Women dyd
rys et lest them self blamant of
oon & of oon other by gret cryen
gys & showtyngys. Et soon oon
dewyl sayd to the other Drechyt
espreyt qweyr for ar be heyr fal
lyng cōsent and to lucyfer of the
hewyn. Et the other sayd et an
sweryt / qweyr for art thou fal
lyng. Et the other sayd to hym
Hold the peys caus not me to
repent me / for thys pēans ys
ower layt. Et thayr Was oon
holy man that hard them the
qwyche asht at them qwat pen
nans he Wold do thayr to that
he myght ascend in paradys.
Et the Dewyl answeryt I pro
mes the ys that theyr War oon
pyllar alefyt from the eerth

armyt et ful of resoyres and of
 sherpnaply's ryght deyrl sharpyt
 abowt and yt War so that yf I
 had body et flesh of man in the
 qwyche I myght suffyr et thool
 payn sensybyl I am content
 to be drawyn from the hys to
 law rewpyng brolpyn et cowtlyt
 in thys torment Wnto the day
 of iugement so that I myght
 cu after the said day of iugement
 to the gloyr / By syon of god the
 qwyche I haue lost be my pyd.
 Et in thys apperys cleerly
 qwaht gloyr / qwaht dylecta-
 cyon as the blyshyt saowlys i
 the reawm of hewyn. Et so as
 says sant ierom. Nullus labor
 durus / nullum tempus longu
 bideri Debet quo gloria eter-
 nitatis acquiritur. That ys to
 say / that no lawbowr no ony
 tym We shoold not thynge long
 be the qwyche the ewyrlstand
 gloyr ys acqwyryt et thys ys
 suffycyand as to the segund of
 the saowl.

A The dowayr of the sa-
 owl gloriows ys so-
 wyrt tencyon that ys
 to say parfyt possessyon of god
 the maylar Wyth ownt ony
 dreyd to leys yt. for the blesht

shoold not haue ppyt beattywd
 no they shoold not be callyt bles-
 shyt yf they dreyd to leys god
 qwyche ys al theyr beattywd.
 Et certanly god qwyche by ys
 largynes & ys infynyt goodnes
 as gheuyt the aboue sayd bea-
 tytud the qwyche he Wyl newyr
 tayl away from the blyshyt
 saowlys bot ghewys them se-
 wyrt of ewyrlstand gloyr.
 Et this sewrte et party of bea-
 tytud confermys al the other
 partys of that beattywd the
 qwyche may not be had Wyth-
 out the sayd sewrte & the sayd
 sewrte ys ordanyt i gret trans-
 qwylte of peys of the besoz
 sayd blesht.

H Eyr after be haue to
 se of the dowayr qwy-
 che of the body's glo-
 ryows of them blesht. Et cer-
 tanly thair ys. iiii. that ys to
 say cleerte / ipassapblyte / sub-
 tylyte / et aglyte. Et as yt ys
 so that the form shoold be pro-
 porcyonnet to the mater / the
 body's beand dysposyt in the
 stayt of the ryssyng to cum af-
 ter the crygens of the saowlys
 Et as the body's of dānyt as by
 ordynans of god dysposycyone
 h h iiii

answerat to theyr brechydnes.
Sythly: the Bodys of them
blyssht shal haue Dowayrs et
propertes semand et porcyōnet
to theyr estayt so Weyl porcyō-
net to the Beatytud of saowlls
Wyth owt empeschyng of the
Deyd of gloyr. Et qwyche mo-
ys the sayd Bodys gloryows
shalbe alestyt aboue the estayt
of ewyrych oon bodyly creatur
thayr to that be the Beatytud
of the said Body gloryows ar of
moz cressens. Et certainly the
blesht shalbe Wnyt Wndepar-
tantly to the Body thayr to that
the form incorruptybyl that ys
to say the saowl confers et ghes-
ys to be incorruptybyl to the
Body in the stayt of incorrup-
cyon/not ageynes stānant the cō-
poscyons of the thyngys con-
traryows. Et for this that the
saowl gloryows shalbe alestyt
to the estayt of gloyr yt shalbe
Weyl seymāt that the Body the
qwyche shalbe Wnyft to yt be a-
lestyt to sych gloyr as yt ys sey-
mand to yt et be the qwyche yt
most be mayd proporcyonabyl
to the saowl. Et thayr to that
the Body be sugest to the saowl
et that yt empesch not of the deyd

of gloyr. iiii. thyngys ar reqwy-
rpt of the qwyche two apparte-
nys to the felyng et other two
to the mowement. Et as to the
felyng ys reqwyrpt that the Bo-
dy be eythly resciabyl to/of the
lyndys of sensabylyte (of this
Dysposys the fyrst Dowayr of
the Body gloryows / that ys to
Vnderstonde clarte. The segund
thyng reqwyrpt as to the fe-
lyng ys that the Body gloryows
ys not suggest to the passyons
to the qwyche they War suggest
in the impassybylyte. Et as to
the mowement two thyngys ar
reqwyrpt. The fyrst ys that
the sayd Body gloryows resys-
tyes not be inclynacyon cōtrary
to ys motur / that ys to say to
the saowl qwen yt Wold mowe
the sayd Body. Et to thys Dys-
posys the dowayr of agylyte.
The segund qwen ony resystes
be not to yt doyn be the Bodys
inwart thyngys and owtwars
by meddys the qwyche he shal
mowe to the qwyche ys dysposyt
the. iiii. dowayr / that ys to Wn-
derstonde subtylyte. Of the ogy-
nal byrth of the sayd Dow-
ayrs says sum Doctours that
they shal proceyd of almyghty

god be creacyon et that the said
dowayre shalbe i the body glo-
ryows be redondans of the glo-
ry of the saowl i the body be the
day of the beatitud of the saowl
so as says sat augustyn expres-
sly et yt ys ghanat dyligently
to notysse & cōsyder sowtly so
as the blesht saowl hauād fru-
ccyon of the ryght cleyr byspō
of god shalbe fyllyt of oon spy-
ritwel cleyrte. Sych lylz shal-
be the body cled of al spyrytuel-
lyte cleyrte of gloyr competant
by redundans of the cleyrte of
the saowl to the said body. et ys
thys qwysh says the appoystyl
in the poystyl to the corynthyens
Semina corpus i in nobilitate
surget i gloria. That ys to say
the body of mā ys sawynet cō-
sawyt i fylth & lymonet in wne-
cleynes bot yt shal rys in gloyr
for the body the qwysh ys now
gret et materyal et ful of dyrl-
nes shalbe than gloryows and
cleyr so as says the appoystyl
Reformabit corpus humanita-
tis nostre cōfiguratum corpo-
ris claritatis sue That ys to say
that god shal reform in beaty-
tud the body of ovr humylyte
fyguryd and mayd to the body

of ys clayrte. Et certainly as
yt ys so that oon thyng may be
sayd cleyr in two mayners & for
thys that yt ys cleyr et shynant
as oon steyrn / or for thys that
yt ys ower perant / et that we
may se yt i the myddys so as be
do in oonglays as or trow the
cleyr Watyr. The gloryows
bodys of blesht men shalbe
cleyr in al the two mayners /
that ys to say shynant et ryght
perant / for as says sat gregore
the corpulans of the body shal
not empesch in the reawm of be-
wyn that ewyrych oon blesht
man may see the thoght Wyl &
intencyon of oon ewyrych oon
the qwysh shal appeyr be for al
et selfways shal the body be so
cleyr that the ermony of the
body et organacyon of the mem-
brys / boonyes / Wanyes et other
subtyltyes ioynttes shal appeyr
to them blesht. Sych Wys
that oon ewyrych oon may se et
be hold hym self / so Wytrysys
sant augustyn i the booke of the
cyte of god / the qwysh says that
the membrys & inwert thyngys
of the gloryows bodys incor-
ruptyble the qwysh ar now
ordaynyd to syndry necessytes

et Wſayge of Bodys ſhal lowe
god in gloꝝr ſoꝝ than ſhal not
haue the ſayd Bodys gloꝝpows
ony neceſſyte ſhalbe in ful/paꝝ-
ſyt certayn ſowꝝr & ewꝝrleſtād
felꝝcyte. Al the armonys Bodys
lys owtwart et inwart ſhal ap-
peꝝr than cleerly as ſayd ys.
Et as ſays the redeꝝptur by ys
ewāgelyſt ſaynt Mathow. ful
gebunt iuſti ſicut ſol i regno pa-
tris eoz. That ys to ſay/that
the ryghtws bleſhyt men ſhal
ſhyn in heuꝝn as the ſoon. Al de
woꝝt ſaowlyꝝ ſhuld now opꝝn
thayꝝ eyꝝ of thayꝝ hart et con-
ſydeꝝ the Wntoꝝpſabyl ſayꝝnes
et beawlte of the gloꝝpows Bo-
dy the qꝝyꝝch ſhal not ſhyn oon-
ly as the ſoon bot moꝝ ſayꝝrar
than the ſoon the qꝝyꝝch ſhynys
now in thys Woꝝld. foꝝ they
ſhal ſhyn ſo as the ſoon ſhal ſhyn
after the day of iugemēt qꝝyꝝch
ſhal reſayf the immenſyte et ſur-
perhabowndans of cleꝝrte of
the qꝝyꝝch ſays Eſaye qꝝen he
ſays. Erit lux lune ſicut lux ſo-
lis cētupliciter ſicut lux ſeptem
dieꝝ. That ys to ſay/that after
the gꝝet iugement the mowꝝn
ſhal haue alſo gꝝeyt cleꝝrte as
the ſoon as now. So followys

that the cleꝝrte of the body of
bleſhyt ſaowlyꝝ ſhal exceꝝd by
vii. tymys the clarte the qꝝyꝝch
thee ſoon as now preſent. Et
yt ys to not that the bleſhyt Bo-
dys ſhal not be egaly cleꝝr. foꝝ
as yt be ſo that the cleꝝrte of
the gloꝝpows Bodys ar ghetuꝝn
to the redowndans of the cleꝝrte
of the ſaowl in hym of ſo myꝝch
that the ſaowl ſeys moꝝ paꝝſyt
ly god et that yt ys moꝝ cleꝝr et
moꝝ reſhꝝnant by the cleꝝrte of
the Dyſſon of god of ſo myꝝch re-
ſhꝝnys of moꝝ cleꝝrte this that
the appoſtꝝyl ſays qꝝen he ſays
Alia claritas ſolis/alia claritas
lune/alia claritas ſteſſarum.
Stella enim a ſtella Diſſert in
claritate/ſic et reſurrectio moꝝ-
tuorum. That ys to ſay/other
ys the cleꝝrte of the ſoon/other
ys the cleꝝrte of the ſteꝝrys et of
the mowꝝn et oon ſteꝝrn deſſeꝝrys
from oon other in cleꝝꝝnes. So
ſhalbe the ryꝝeſſyꝝng of pewꝝpꝝl
dyſſeſſyt. Be thys that ſayd ys
may be vnderſtōdyt ſum thꝝyꝝng
how myꝝch gꝝet ſhalbe the cleꝝr-
te of ewꝝꝝꝝꝝch oon body foꝝ the
redowndans of ſyꝝndꝝꝝ Bodys &
i ewꝝꝝꝝꝝch oon body gloꝝpows.
foꝝ no powꝝnt of Dowꝝt that of

so mych that theyr ys bodye
shynans of so mych thair ys
mor gret shynnyng. Et as yt
ys so that in gloyr shalbe ino-
merabyl gloryows bodye the
qwyche shal shyn be oon mer-
weyflows cleyrte et shynnyng of
the bodye of al the bleshit saowl
lys shalbe inestymably greyt.
for that says sant ioon in ys
appocalyps. *Luitas illa non
eget sole neqz luna ut luceant in
ea.* That ys to say that the he-
wynly cyte of padys shal haue
no myster that the soon that ys
materyal et the mown shyn of
theyr cleyrte. for the cleyrte of
god et of the saowllys et bodye
of bleshyt shal lyghtnyng the
sayd hewynly cyte. By thys
that the spyrtywel cleerte of the
godly essen^s shal lyghtnyng the
saowllys of them bleshyt byth
habūdane of cleyrte of the sayd
saowllys after the dystinccions
of theyr good deyds et the bo-
dily cleyrte of the bodye of iesu
cryst our redemptur shal lyght-
nyng the bodye of the bleshyt
wyth the redūdane of the sayd
saowllys in theyr bodye. Et
certanly our salwour. Wold
he beāt i thys presēt lyue leys

to plyn of prenostycacyō of the
sum sayd cleyrte to cū in bodye
gloryows in the ryght Worthy
et merweyflows transfigura-
cyon after thys qwyche ys bryt-
tyn in sant mathew. *Quod res-
plenduit facies eius sicut sol.*
That ys to say that the fays of
the redemptur iesu cryst shynyt
the day of the aboue sayd trans-
figuratyon as the sown. Et ys
yt be than so that the redemp-
tur as shawyn oon so gret cleyr-
te in hys bodye the qwyche was
zyt passybyl and mortel / sych
dayes that thair was not mor-
tel eyen that myght se hym no
susteyn for the qwyche caus the
bleshyt appoystlys qwyche was
wyth hym saynt Petyr saynt
ioon saynt iames so as estonyst
Dyd fal abowe theyr facys and
estrayngzet of al Werlt et owt
hart wonderstōdyng how mych
greyt dntthollabyl et Wntynl-
abyl ys the inmesurabyl et in-
estymabyl gretnes of the cleyr-
te the qwyche as now of present
of the redemptur in gloryows
bodye to the qwyche he shal shaw
send be for ys cōmunicacō i the
gloryows bodye of them blys-
hyt Qheyr for ys so gret cleyrte

as sayd ys shoold be in the body
of the blesht idowtably clep=
te Uncomperabyl shalbe in the
saowl of them blesht and
choysyn of the reawm of padys

The segund douayr of
the body gloryows ys
agplyte for the saowl
the qwysh shal haue fruyccyon
of the godly essens and shalbe
ioynge et to ys lacter eynd et
shalbe exsperymentyt et Un=
derstonoyt hys desyr shalbe in
al thyng fulfyllt Et for thys
that the body mowys yt after
the desyr of the saowl yt follo=
wys that the body shal obey to
the saowl gloryows et shal mo=
we yt to the good pleyssyr of the
saowl after thys that says sant
augustyn i the booke of the cyte
of god that the body shal incons=
tynent in quat plays that the
speyrt wold be. *Ubiq; volu=
erit spiritus illut protinus erit
& corpus.* Et that ys thys that
says the appoystyl. *Seminat
corpus in infirmitate surget in
virtute.* That ys to say the bo=
dy ys consawyt i Unseplyernes
yt shal ryse in Vertu. Et inef=
fec We haue exsperyment clepr=
ly the infyrmyte of ovr body

so mych as We ar i thys Worlde
et that yt ys Wayl; heuy et tar=
dyf for to fulfyll the desyr of the
saowl in the mowemens et ac=
cyon the qwysh the saowl bold
exers. Bot thys Unseplyernes
& heuynes shalbe taylryn away
from the body by the Vertu of
the gloryows saowl coioynt
Wyth god the qwysh Vertu
shal redownd in the gloryows
body et shal mowe to the play=
syr & desyr of the sayd gloryows
saowl not for necessyte that yt
as to moyf yt self as at be so
that they may not haue myster
qwysh ar Wyth god in gloyr et
as Wyth them bot shal mowe
be the demonstrans of the Ver=
tu of them.

The thryd douayr of
the body gloryows
ys that yt shalbe im=
passybyl for so as the gloryows
saowl has fruyccyon of god and
shal speydes desyr fulfyllt as to
the pleyssas & desyr of al good/
sysh lyl; shalbe fulfyllt the De=
syr as to the remowynge et De=
partynge of al ewyl. for ewyl
of payn no of dnuumayge may
not haue no play no dwel byth
the sowerayn good. Et for that

qwen the body shalbe in gloyr
Wyth the saowl he shalbe fre et
delyuerpt of al ewyl actually et
myghtfully. Actually / for ony
corrupcyon / ony dysformyte /
ony seplnes / ony waylnes no
ony Default shal not abyde in
the sayd body gloryows self =
way the sayd body shalbe delyv
werpt of al ewyl myghtfully /
for the sayd body gloryow may
not suffer no thool ony sorow
ful thyng / no howrt (as to thys
caus yt shalbe inpassybyl et cled
of immortalyte Wyth out ewyr
that yt shal not suffer. Solew
no payn.

The. iij. of the body glo
ryows shalbe that yt
shalbe subtyl et spyryt
wel. for the saowl hauat part
fyt fruyccyon of god shalbe
Wryt Wyth hym partycypant
in the goodnes of al Degre of
pfeccyon / i so mych ys yt p^s pos
sybyl to the capasyte and as to
thys caus the body gloryows
the qwyche shalbe partytly sug
gest to the saowl and shal tayl
part of the suttyskyte et spyryt
twalkyng of the gloryow saowl
Et for caus says the appoystyl
Seminatur corpus animale

surget corpus spirituale That
ys to say the bodye that ys
sawyn and consuyp in animas
lyte bot yt shal ryes and shal be
mayd spyrytwel. That ys to
say not that yt shoold be repu
tyt oonespyryt so as su as ewyl
Wnderstodyt i the qwyche map
ner that they wold tayl or
speyl of the spyryt. Bot ys said
ys (the sayd body shalbe spuel
for thys that yt shalbe of al sug
gest to the spyryt / so as sayd
ys that the body ys now callyt
animal for thys that yt ys sug
gest to animal passyons and as
myster of noryschyng. Et be
thys that sayd ys apperys cle
erly that so that the saowl glo
ryows shalbe alestyt to gloyr
of the spyryt et hewynly angels
thayr to that they may se god
be essens sych lyl theyr bodye
shalbe alestyt to the propretes
of the sayd saowl in so mych as
yt shalbe possybyl to thys that
the sayd body be cleyr / inpassy
byl / agyl et spyrytwel. Et as
thys caus says the appoystyl
that the body of them qwyche
shal ryes shalbe hewynly not
as to the natur bot as to the
gloyr. for qwen the sayd ap =

popstyl as sayd that theyr ys
 fain eerthly bodys et other bo=
 dys hewynly he says after that
 other ys the gloyr of the he=
 wynly thyngys et other than
 yt of the erthly thyngys. Be
 thys that so that the gloyr to
 the qwyche the glorypow' saowl
 lys leftyt exceedys the natwrel
 vertu of the hewynly spretys.
 Sych lyl: the gloyr of the gloris
 ow' body' shal exceyd the natw
 rel parfeycyon of the hewynly
 bodys. For the cleyrte of the
 sayd glorypows bodys shalbe
 mor shynat ipassiblyte shalbe
 mor ferim/the agilitie mor lyght
 et the spyrityualyte mor parfyte
 than the sayd hewynly bodys.
 Et thys suffycys shortly of the
 sayd dowayrs of the bodys and
 glorypows saowllys.

FOr mor ppytly to Wn
 derstonde yt ys ghanat
 to notysse after saynt
 anselm that theyr ys. xiiij. par
 tys of Beatytud of the qwyche
 viij. appteny' to the gloyr of the
 saowl et other. viij. to the gloyr
 of the bodys. Et of so mych he
 may say of contrary of powyr=
 tys et greyt Wrechydnes the
 qwyche shal susteyn and suffers

the Wrechyd damnyt saowllys
 et bodys of thein damnyt. The
 viij. partys of Beatytud appar=
 tenas to the gloyr of the saowl
 of the blesht ar sappens/frend
 shyp/concord/honnowr/myght
 sewyrte/et ioye. The other. viij
 partys of Beatytud to the body
 glorysped ys Beaute agylite/
 fors/lyberte/heelth/lowst/longe
 geuyte. Et Werytably the said
 thyngys that I haue aboue in
 thys present traytte sayd sha=
 wyng/et declaryth/yt ys they
 may se et Wnderstonde redant &
 studyat i the sayd traytte Weyt
 consyderant the. xiiij. partys
 of Beatytud ar so as I haue esy
 myt the thyngys of the World
 the qwyche ar mor deferryt by
 rayssd of them selfz for rayso of
 qwahat suewyr thyng qwyche
 may be appetyt and Desyrt.
 Et ys yt be so that theyr ys
 ettweys sayd ony thyng the
 qwyche the seruans of god desyr
 ys not oonly bot shawys the
 of al theyr myght so a' farynes
 corporel & lowst/certainly yt ys
 not for thys that they Desyr
 not naturelly the sayd thyngys
 bot thayr to that they grewe
 not god i the said thyngys. for

ys they thoght not to grewe
 god & that dredyt not be eþeshyt
 of the lowe of the ewyrlest and
 goodys certaly they sald reioy
 them moꝛ in the sayd thyngys
 than in theyr contrayrys. Et
 qwysh may ewyr haue & obteyn
 al the abowe sayd beatytwdys
 ar isappē inimyte/dyscord/dys
 honour/Wynnyght/dreyd/tre-
 stys/splth. Ewynes ibecþlyte
 serwytwd/Wyseþlyrnes/noy-
 sumnes shortnes of lyue. Et
 the damnyt qwysh shal suffer &
 sustyen the abowe sayd Wre-
 chyðnes shalbe sugest et Wn-
 der put to al myser of the body &
 saowl. Et in effec mā may not
 haue parþtly be beand in thys
 World oon oonly of the abowe
 sayd beatytwdys no oon of the
 sayd Wrechyðnes no sych lylz
 he may not be of al pruyt of
 sum of the sayd. Et i the other
 lyue the saowl hauand parþt
 beatytud shal not be suggest to
 any of the sayd Wrechyðnes.
 Or yt beyand suggest to al
 Wrechyðnes yt shalbe pruyt
 al holþly of the aboue sayd bea-
 tytudys. Thys qwysh shal ap-
 peer moꝛ largely heyr after.

The fyrst party of bea-
 tytwd appartenāt to
 the saowlys sapyens
 The qwysh party shalbe so par-
 fytly i them blyshyt that theyr
 shal not be ony thyng that may
 be to thē Wylknowyn for they
 shal Wnderstonð al that god as
 mayd/& thayr ys no thyng that
 may be hyd frō thē for the oon
 shal know the other of qwhat
 lond & qwhat pewpyl they haue
 beyn of et qwhat Wrechyðnes
 god as taylryng & put from thē
 Theyr shal appeyr the cōscyēs
 of ewyrych oon/et syndry mē in
 ewyrych oon/et the synnyes the
 qwysh they haue doyn not to
 theyr confusyon bot to the ma-
 nyfestacyon of the gret meyrty
 of god et of hys gloyr/et to the
 congratulacyō of them that ar
 blyshyt. for they shhl not haue
 moꝛ sorow no afflyccyon of the
 synnyes be them doyn so as they
 War i the World thā oon good
 lnyght of ys Woondys qwysh
 ar hoytlyt et qwysh as suffert
 for the thyng pwblyl no moꝛ
 gret shaam of hys synnyes than
 oon zong chyld of the thyngys
 qwysh he as doyn beþeþd i as

hys credyl. Et certainly the syn
nys forghewyn shalbe i no moz
gret dreyd et abhormynacyon oz
confusyon to blesht men than
they ar now to sant petyr pres
of appoystyle the renoncymēs
of the redeptur doyn be hym in
thys World oz the synnys of
the gloriows magdalyn of the
qwych sho obtenyt forghewe-
nys in thys World. Et they
blesht Underfondant the de-
lytys et synnys the onys of o-
thers so to them forghewyn et
heylt a of oon seylne enorm
et mortel shalowe moz gretū
ly the Wertu/pytpe/et sappens
of the medcynqwych as hoptyt
them so. Et Werytably yf We
Dyl Deyl consyder the lowenge
et magnyspencs of the gloyr of
god shalbe ovr poopyr gloyr.
By thys apperys after sat an-
selm that al the blesht thyn-
lant of al theyr synnys Wyth
owt sorow et that al the blesht
men seys the synnys onys of o-
thers Wyth owt ony confusyd
oz shaam the self holdys sat tho-
mas so as We haue sayd heyr
be for. Be hold now parson des-
woyt how mych greyt shalbe
the sappes of the blesht saowl

By the qwych ys that yt shalbe
knowyn of al sych sylz al et wy-
rych oon shalbe knowyn of the
The. ij. pty of the beaytwd of
the saowl yf ppyt frendshyp Et
certainly parpyt frendshyp ys
yt the qwych may not be tow-
nyt in hatrant. for god and al
the blesht shalowe of oon sich
Wys oon other that theyr may
be newyr hatrent Et i so mych
that ewyrych oon shalowe
hym also mych et also long he
shalowe the others blesht as
yt ys so that they ar al oon bo-
dy of iesu cryst the qwych ys et
shalbe ovr heyd et qwych ys the
fontayn of al frendshyp. Et
Werytably god shalowe the
saowl moz / than the saowl shal-
owe the self et the sayd saowl
shalowe others blesht also
mych as hym self and god moz
than hym self. Et yf yt be so
than that yt be oon Dylectabyl
i thys World to haue ony sayth-
ful freynd after thys qwych ys
Wryttn in the ecclesyastylz.
Beatus qui inuenit amicū de-
rui. How mych greyt shalbe
the glednes et iocundite to haue
so maynay freyndys i paradye
the qwych shal not owe so pars

fyttly/et so faythfully et so We-
rytably et qwyche moꝛ shalbe to
posseſ ewyrlstandly the fon-
tayn of frendshyp. Et certanly
so as says saynt Augustyn ony
blesshyt inwarte shal not haue no
enwy of the gloyr of them abo-
ue no moꝛ than the angels as
now enwy aboue the archan-
gels. foz ewyrych oon shalbe
parfytly content of the ghyſt of
gloyr grātyt et ghewyn to hym
be god the maylar. Et shalbe
the sayd blesshyt accompanyt et
Wnyſt to gyddyr be so gret W-
nyon of charyte that they shal
reioy of thys that ys i them be
yt in other blesshyt. The thryd
party of the Beatytwd of the sa-
owl ys ⁊ shalbe pſyt cōcord. Or
yt ys so that man he beand in
thys World as so lytel concord
that he may not parfytly acord
Wyth the others no the others
Wyth hym and qwyche moꝛ ys
he may not parfytly ewyr moꝛ
acord Wyth hym self. foz the
saowl et the body has sych dys-
cord to gydder that thys that
the oon Wyl the other Wyl not
after the say of the appoyſtyl.
*Laro cōcupiscet aduersus spiri-
tum/ spirit⁹ autē aduersus car-*

nem. That ys to say/that the
flesh Weyrrys et ys repugnant
ageyns the spreyt et the spreyt
ageyns the flesh. Et certanly
they ar contrary oon to oon o-
ther. Et in the popſtyl to the ro-
mayns. *Inuenio aliam legem
in membris repugnantem legi
mentis mee.* Bot in the other
lyue the sayd body et saowl af-
ter the gloryspacyon shalbe in
parfyt concord / foz the body et
saowl of ewyrychoon holy man
et selfwayes of al the ryghtus
blesshyt shalbe in also gret con-
cord / lowe to gydder ys ar now
owr eyn in thys World foz this
that oon oonly ee may not be
turnyt natwrely in oon plays
bot the other most be so twrnyt
foz they tozmēt them self ewyr
moꝛ on oon part / sychlyl: the bo-
dys glorpows ⁊ the saowllys of
them blesshyt may not Wyl ony
contrary oz deferent to the Wyl
oon of oon other / Bot they shal
al to gydder haue oon self Wyl
Wyth owt dyscord oz dyspſon
Et certaly al them blesshyt shal
not be bot oon self body / as oon
chyrch et as oon spows of iesu
cryſt. The.iiij. party of the Bea-
tytwd of the saowl ys hōnowr

the qwyche may not be had par=
fytly in thys World for man ys
not honowryt parfytly no egalys
in the World for that ys he be
honowryt in oon land he shal
not be i oon other / & selfwayes
ys he be honowryt of ony pew=
pyl he shal not be honowryt of
other / bot in the beatytwd of he
wyn the saowl & the body glory
ows shalbe honowryt of ewy=
rychoon. for as yt ys Wrytten
in the booke of sappens. Accipiet
regnu Decoris et diadema De
manu domini. The .v. party of
beatitwd of the saowl ys parfit
myght / the qwyche as had and
possessyt qwen ony doys et ful=
fylls al that he wyl thys the
qwyche man may not have in
thys World bot the blyshyt sa=
owlls shal have al thys in the
reawm of hewyn the qwyche
shal have al myght to fulfyl
theyr Wyl for so as that god
may do al thys that he Wold be
thys that the blesht saowlls
may do be the self al that they
Wold bot thys the blyshyt Wold
no thyng bot yt at gods Wold Et
Wold al that he Wold. The .vi.
party of the beatytwd of the sa
owl ys ppyt sewyrt the qwyche
may not be had in thys World /

for man lyuant in thys pylgrym
mage mortel ys not sewert of
hys estayt ys he be ryche he may
be mayd powyr and he may be
mayd seylz ys he be hope / sorow
ful ys he be ioyws bot in the re=
awm of paradys ewyrych oon
blesht saowl shalbe inparfyt
sewyrt to al thys that he as=
hys & Wold have et that he shal
not newyr leys thys that he as
The .vii. party of the beatytud
of the blyshyt saowlls ar par=
fyt ioy the qwyche in thys presēt
World may not be had bot in
the reawm of hewyn in the
qwyche ewyrych oon saowl shal
have ioy aboue them self of the
Wysyon of god. Et Wyth the
self of the gloryspacyon & Wa=
der the self of the sheuyng of the
tormens et paynys of hel et a=
bowt them self of the ryght ioy
ws company of angels et com=
pany of ryghtws men and furth
the fayrnes and Beawte of the
Wold. Et generaly the blyshyt
saowlls shal have ioy parfyt
of the beatytwd of al ewyrych
oon choysyn men of god in the
reawm of paradys. Et certanly
in paradys thair ys no thyng
that noys no fawlt of no thyng
thair ys not owtwert thyng

the qwyche may be Despyt.
 Theyr ys no thyng inwart the
 qwyche may not be noyant.
 Theyr shalbe lyue Wyth owte
 deeth / ioy Wyth owte sorow
 zowthbeyd Wyth owte eyld paye
 Wyth owte dyscord. The reward
 of holy men ys so gret that yt
 may not be mesurpt / in so gret
 nombyr that yt may not be sha
 wny so plentyows that yt may
 not be exstympt. Et may the
 aboue sayd beatytwd be infer
 ryt to the. iij. abouesayd Dow
 ayrs of the saowl that ys to say
 sappens to the fyrst Dowayr
 frend shyp / cōcord / z ioy / to the
 segund dowayr hōnowr myght
 et swyrte to the. iij. dowayr.

Theyre ys other. iij.
 dowayrs apptenant
 to the body. The
 fyrst ys beawlte fayrnes / thys
 qwyche ys oon good naturelly
 despyt of al. for the beawte of
 ryghtusmen in the hewynly re
 awm of padys ys oon fayrnes
 the qwyche ys to the be lyl:nyt
 to the beawlte of the soon the
 qwyche shalbe. iij. tymys fayrer
 than the soon ys now. Or yt ys
 so that no good cristyn man put
 tys in Dowe bot ys assweryt

that the body of iesu cryst shal
 shyn et be moze cleyr Wyth owte
 ony comparayson than the said
 sown materyal. Et saynt Bol
 the appoystyl says that he shal
 be lyl: to hym qweyr for many
 festly followys that owte body
 glozows shalbe sayr and moze
 cleyr than the sown. The. iij. par
 ty of the beatytwd of the body
 ys agylite z lyghtnes / for he shal
 be also lyght as the angels the
 qwyche dyscēds et ascēds moze
 lyghtly than we may say yt.

Et thys ys fygyrpt be the tras
 lacyon of abacuth the propheet
 the qwyche as we reyd in danyel
 was broght of oon angel of iu
 dee Wnto calde i the den of the
 lyons qweyr danyel was. Et
 so sown as he had Downys of
 fys z presentyt the dynner to the
 sayd danyel he was incōtynent
 in hewyn / et they qwyche ar Wn
 faythful et qwyche reputys the
 sayd lyghtnes impossybl be yt
 for oon exampyl of the beym of
 the sown the qwyche so as we
 may weyl see replenyshyt so
 sown that the sown ys leftyt in
 the partys of the oryent Wnto
 the occydennt Wyth owte ony sen
 dyng ettwys in the qwyche appe

rys that thi that ys our sayth
holdys of gret lyghtnes of the
body gloryows ys not possybl
to god / et selfwayes the bemye
of our eyen in the lystyng of the
the syght goyes dn to the heuyn
et of oon ooly stryp of the retur
nyes holy i the self. The. iij. pty
of the beatytwd of the body ys
foze / for the body gloryow shal
be so streyght for ys yt pleassys
yt to mowe al the erth yt may
thys eythly do as the agels / no
thyng may empesch yt. Et ys
thow as his at me qwat shal pro
fyt the aboue said foze abaydig
than that al thyng shalbe than
so beyl disposyt by god the may
lar that they shal haue no mys
ter of holp no of drepd no of cha
gynge or owerturnig. I answer
to the qstyon that the possessyd
et faculte of the said foze shalbe
to us thankful matyr et caus
of gret exaltacyon thoght yt be
so that yt be not alwayes neces
sary after thi that god shal put
al thyngys in theyr estayt.
The. iij. pty of the beatytud of
the body ys lyberte et fredowm
be the qwyche them blesht may
not be cōstraynyd i ony thyng
to do ageyn theyr syl / no to be

forbyddig a desedyt to do Wyth
owt yt be thair plesyr. Thys
the qwyche mortel man may not
do no haue naturelly in thys
World. The. v. party of the bea
tytwd of the body ys helth ppyt
be the qwyche the body shal not
sufyr newyr no thyrst no hōger
blyndyng no sawlt of herpynge /
fewyr no seplines qwhat sum
ewyr. Bot shalbe so heel that
yt shalbe newyr sepl / for thair
shalbe sowerayn parpyt heelth
The. vi. pty of beatytud apper
nant to the body shalbe lowst /
not yt that ys in the flesh in the
savage of bodyly thyngys / the
qwyche thyng apptenys to the
bestly lyue ar man so mych
to hoodyt bestis as to be bot
in payde ar plesyr a delytyng
a ryght hye / ryght cleyn a ryght
noble i the qwyche we cōmun
Wyth the holy angels. Et the
qwyche thyngys cōsyfys in the
ryght wyspon of god et ryght
noble fruytpon the qwyche shal
be cōmun to angels et to men so
as says sant mathew. In resur
rectione neqz nubēt neqz nubē
tur sed sunt sicut angeli dei.
Et that the body et sawl
gloryows wys not of bodyly

meittys no othyr thyngys yt
apperys by dowbyl rayso fyrst
for after thys that the lyue cor-
ruptybyl shalbe put away and
partyt ys sayd of necessitye that
the thyngys qwyche seruyes to
the lyue corruptybyl ar put
away. Senyt so that the vsaye
ge of the two sayd thynges that
ys to say to the bodyly nor-
shyng seruyes to the lyue corrup-
tybyl thayr to that the body
mayd abyde awyn and ghanat
qwantyte et that yt be cōseruyt
et lreppyt in the beyng. Self-
wayes to the vsayge of the
fleshly lowst ys necessarye i thys
world for the lreppng of the
kynd of mā the qwyche may not
be lreppyt in oon oonly suppozt i
dywydabyl et mozte yf yt be so
than that in the lyue for to cum
that al men shalbe incorrupty-
byle yt followys that thayr
shal not be than ony generacyō
of mankynd. Et certainly the
blesshyt lyue shalbe of ower-
greyt and of mych et goodly ar
ordannyt than ys thys present
lyue. for we shal se that i thys
world ys oon thyng streyght &
wycpows et bestyly for to vse
of the sayd thyngys / that ys to

say of the bodyly norshyng of
the fleshly lowst for yt ys oonly
playfane and delectacyon. for
be ordynans of the law they
shood not vse oonly for to sus-
teyn the body. Et of the werkz
of natur oonly for to haue ly-
gnayge. Et Werytably the de-
lectacyons the qwyche ar i sych
werkys ar not the latter eynd-
ys of the sayd accyōs / for they
shal haue plays for they shal
not haue no Deferens ettwys
the bestys irraysonnabyle et
the men thys that no man of
good Wnderstōdyng wold not
say et susteyn. Et yf thow saye
thayr ys no auctorytes of the
holy Wryt the qwyche ar lylz to
say that they shal eyt or drynlz
in paradys. for adam in stayt
of innocens had lyue immortel
Et alwayes suppozt that he had
abydyd in the sayd stayt so he
had vsyt of the meittys asylyt
the werkz of natur. Et to thys
they may answeyr eythly that
adam i the stayt of innocens had
oon parfeycyon parsonnal that
was ghanat to the begynnyng
of the lygnayge of man / Bot
yt was not of al partyt for
thys that the natwre of man

lynd Was not Begun by mul-
tiplicacyon of suppoſt; and yt
Was ghanant that they engen-
dryth for to multiply the na-
tur of manlynd. Et alſo in the
ſayd ſtate myght adam dy and
not Dy / Dy yf he ſynnyt ſo as
he Dyd / and not Dy yf he had
abaydyn i the ſayd eſtate of in-
nocens. Bot after the eſtate of
the body natur humayn ſhalbe
perſyt and the nombyr of choy-
ſyn men compleyt et mayd par-
ſyt / and as to thys cauſe thayr
ſhalbe no mor myſter of noy-
ſhyng of generacyon. Et thayr
ys mor after the ſayd reſurre-
cyon the ſayd body ſhalbe im-
mortel qweyr for theyr ys gret
Dyfferens ettwys the immor-
talite of the ſayd adam in the
ſtate of innocens and yt of the
body gloriows. Et yf thou
ſaye to me that ieſu cryſt eyt
after ys reſurrecyon. Certans
ly We ſay that he ettyt not for
cauſe of neceſſyte that he had /
Bot for to ſhaw to hys appoy-
ſtles the Weryte of hys reſurre-
cyon. Et the meyt the qwech
he tul; Was not twynyt in noy-
ſhyng of the fleſh gloriows /
Bot alſo as abyſorbyt returnyt a
reſolut in hys preiacent et fyrſt

natur. Et as thys cauſe neceſ-
ſayr of eytting ſhal not be i the
reawyn of hewyn. Et al aucto-
rytes of the holy Wryt the
qwech ys lyl; to ſay and that
ſhal haue ſayge of drynlyng
et eytting in paradys ſhoold be
Wnderſtondyt ſperrytweſly for
the holy Wryt condyſcendys to
the ſmalnes of ovr Wnderſtō-
dyng propoſys to We and pro-
myſys ſperrytwels thyng. In-
der the ſympletyd et lylines of
ſenſybyl thyngys ſo / aleſtyt to
the thyngys Wrynknowynge be
the thyngys knowyn ſo as that
ſappes ys deuoty et toyllynt
in the holy Wryt by the ſayge
of meytys. *Discunt Vinū et
poſuit meſam.* Et inoon other
plays ys Wrytyn. *Libavit il-
lum pane Bite et intellectus.*
Thys qwech ys Wnderſtōdyt
of ſappens Et for that the aucto-
rytes of the holy Wryt Wn-
derſtondyt ſperrytwaly concludys
not neceſſayrly no Weryta-
bly the ſayge of meytys of
bodyly ſo as ſō heretlyks bold
haue ſayd. Et qwen We ſynd
i the holy Wryt. *Quod chriſtus
poſt reſurrexione cū ſuis Diſci-
pulis bibit Vinū nouū yt ys
Wnderſtondyt that he d: and yt*

in oon new mayner not for ne-
cessyte bot for Werytabyl she-
wyng of hys resurreccyon so as
said ys. Et Werytabyl al the ac-
cyōs of the lyue actys shal ceys
after the reysyng. Et shal not
abayd oonly bot the accyon of
the lyue 2teplatys. The. vii. et
last beatytwō of the body glory
ows shalbe lōgeuyte/that ys to
say long lyue after thys qwy-
ch ys Wryttn ī sant Luc. Tuus
regni non erit finis. Et certāly
thayr ys no other lyue no of o-
ther eynd bot to cum to the Wy-
spon of the godly essens the
qwych ys insynyt. Et thys suf-
fycys of the sayd beatytwōys.

A hoght yt be so that the
holy docture as Wryt-
tyn syndry thyngys of
the pcyosyte of the gloyr of pa-
dys alwayes the sayd Docture
myght newyr exsplyr them suf-
fycetly oon oonly ioy of them
that ar blesht/for theyr shalbe
ghetyn to them blesht/syndry
spūel meyttys et ryght pcyows
the qwych god has promysyt to
ys choysyn men. He pmysys to
thē zowthheyd Wyth owte eyld
for the men shal ryse ī the age ī
the qwych iesu cryst Was qwen

he suffryt deeth 2 passyon for vs
in the. xxxiii. year. Selfwayes
they quych at the howz of theyr
Deeth had. ix. c. viii. c. vii. hon-
dret h year shal ryse in the aage
of the iesu cryst 2also oon chyld
of oon Day of aage shal ryse in
the aboue sayd aage. Et the
rayson ys for man shoold ryse
to in the mozt ppyt estayt of hys
aage. Et for so mych he that
Desyrys to be ewyr mozt zong
Wyth owte eyld he shoold eyttel
to the zowthheyd in the qwych
he shal newyr be hold. Et they
that ar chargyt of eyld shoold
haue hop that they shal cum to
the said estayt ī the qwych they
shal haue zowtheyd Wyth owte
eyld 2 ewyrlestand helth Wyth
owte ony Debplyte/no passyby-
lyte/for the body gloryow may
not be mozt howrt than the be-
mys of the sown and no thyng
shal noy to hym this qwych ys
Wryttn in the appocalyps.

Absterget Deus omnem lachrimam.
et cet. for theyr shalbe
no dowlewr/no deeth/bot ewyr-
lestand helth the qwyche ewyr
mozt shal parfewyr. Et in the
sayd gloyr shalbe rycheff Wyth
owte ony powyrte habowndans

parfyt of al thyngys / for thayr
shalbe ghewyn parfyt habownd
dane of al thyngys the qwych
has myfter in thys World.

Et certainly the rayson for the
qwych oon man may not be fyl-
lyt in thys World present of ry-
chess / of honnours et of Dely-
tyes / ys for thys that the sawl
ys mayd after god et may not
be fyllyt In to thys that yt cum
to the exāplayr after the qwych
yt as beyn mayd that ys to god
et so sown as yt ys theyr yt ys
content & fyllyt et thys appeys
be oon examppyl samplix for ys
the War ys prentyt in ony seel
et be yt boorn be al the World et
be the sayd War applylyt to al
the seelys of the World yt may
not be propyrlly ghanant bot to
the fyrst seel / so yt ys of the sa-
owl mayd to the ymage of god.

The sayd blesht shalbe i ewyr
lestand pays & sewrte / et i sweyt
syngyng of angels et holy men
the qwych lowys and shal lowe
god ewyrlestandly et contynua-
ly after the saw of the psalmyst

Beati qui habitant in Domo
tua domine in secula seculorum
laudabūt te. Senyt ys so that
yt be oon Delectabyl thyng to

eyr in thys World the sownd of
instrumēs of musyk the qwych
sownd ys of no thyng estympt
in the regard of the syngyng of
the angelz the qwych sweyttne
shalbe thayr in hewyn to heyr
the syngyng & melody of al the
holy men et angels of paradys.
Et certainly ys al the World bar
parchement et the see ynlz et al
the layffys of treys & of herbys
War Wryttars Wyth al the
men qwych ar & as beynz shalbe
they Wold saylze fyrst et befor
that they myght expyrm oon
oonly ioy of the syngyng of pa-
radys qweyr god shal reward
not oonly the good Werlyes /
bot Wyth thys / al this that man
may thynlz Weyl or as sayd
Weyl et of that he has had py-
tye of the Wrechydnes of hys
prochayn. Et certainly god shal
reward al the fowt steppys that
as beyn Doyn for to Do Weyl /
et al thys that haue boyrn pacy-
ens al the sorows that they has
ue suffert in theyr bodys / or in
theyr membyrs / in theyr eyen / in
theyr heyd / in theyr handys & in
theyr feyt / et al thys generally
that they haue suffert pacyetly
for the hōnowr & lowe of hym.

The other ioy of the gloyr and
saluacyon of oon ewyrych oon
holy man of the qwyche no man
Wayt the nombyr after thys
qwyche ys Wrytten in the ap=
pocalyps in the .vij. cheptur.
Didi turbam magnam quam
nemo Dinumerare poterat.

That ys to say I haue seyn oon
gret multytud of pewpyl the
qwyche may not be nombryt.
Et certanly oon ewyrych oon
crystyn man shal haue so gret
ioy of the oon ewyrych oon sat
as he has serwyte god by two
hondreth zearrys et yet he has
not mayd satysfaccyon to god
for the ioy the qwyche he as had
of the saluacyon of oon oonly
sant. for thys that the charyte
the qwyche ys et shalbe ettwys
them blesshyt ys so depp and so
gret that they hold the good
Werks et ioyes of other blys=
shyt & santys to be thayr proppr
ioyes for rayson of the gret lo=
we et charyte the qwyche they
haue ettwys them. Et Wery=
tably sat petyr shalbe reioyt be
gled of the Wpergynyte of sant
ioonet sant ioon of the marty=
ryng of sant petyr et also of al
other satys the qwyche as sayd

ys shalbe gled oon of oon other
blysshynes et ioyes. Et thys
that oon of the sayd santys as
not in hym self he shal haue yt i
the others santys. O qwhat
ioy shal they be gwen sat ioon
Wyth al the patriarchys & pphe=
ty qwe they shal diuyt al theyr
good dedys to al them that ar
blysshyt. Et sat petyr sant tho=
mas Wyth al the appoystys &
sant stewyn Wyth al the mar=
tyrs sant martyn sant nicolas
et sant thomas Wyth al the co=
fessurs sant llateryn and sant
barbara Wyth al the Wper=
gyns the qwyche shal part al
theyr good dedys et ioye to al
them that ar blesshyt. Et so of
al other santys. Et to thys pur=
pys says sat gregoyr. Qwyche
ys he that may suffys to shaw
et recownt qwhat ioy oon ewy=
rych/oon/saowl shal resayf of
hym of the meylmes and sym=
pylmes of santys patriarchys
of the faythfulnes of holy pa=
tryarchys of the constans and
stabyltye et pacyens of mar=
tyrs of the pytye et clemens of
the confesseurs/ of the charyte
cotynens of Wpergyns. Cer=
tanly Woys and the tong shal

sayllze et the Wnderstondyng
may not tapl: qwhat ioy ys to
be wyth the angels et to se the
says of god for so as says the
master of the sentens. Qui cla-
ritatem dei vident nichil i crea-
tura agitur quod videre non
possunt libro quarto distinct. l.
That ys to say that they qwysh
says / god seys & Wnderstondys
al thyngeys qwysh ar Doyn in
erth in the hewyn and in hel for
they Wnderstond in god thys
that theyr cowshys or others
qwysh ar in the erth doys et yt
ys thys that says sant augu-
styn. Quid est quod nō vident
qui videntem omnia vident.
Et certainly thys Wysyon ys
al the reward of the blesshyt yt
ys ovr salwt after the saw of
the spalmyst. Ostēde nobis dñe
faciem tuam et salui erimus.
Syth pewpyl Wnhappy that
postposys the ioyes of hewyn
for the ioyes of thys p̄sent world
et qwysh lowys mor the ioyes
of thys world than the ioyes of
hewyn. Et Werytably god the
maylar of hewyn of the erth &
of al the world as not put sweyt-
nes no playfane in the crea-
ture the qwysh he as mayd for

the necesite of mā thayr to that
they may not tapl: theyr loust
dyfordinyt et that they Wse
not bot thayr to that they draw
the mē be sweytnes of the crea-
ture the Desyr of the ewyrlē
stand sweytnes the qwysh ys
lyl: nyt to the sayd sweytnes of
the sayd creature the qwysh
may be thā seyn i the regard of
oon drap of Watyr. Et for so
mich We shoold have ewyr
mor Wnderstōdyng: haue be for
ovr eyne the Delytys & ioyes of
hewyn. Et qwen We se ony
sayr man or ony sayr Women
Weyl arapt or cled We shoold
bryng to ovr mynd the orna-
mens et clothynge of hewyn et
of the gloyr abowe al thyn-
geys the says of god et the assy-
stens of the blysshyt angels. Et
that the sayd blysshyt tapl: ys al
thayr delytys & ioyes be holdāt
& sepat the says. By the qwysh
in al ovr operacyons be shoold
bryng to mynd the godly essēs
& qwē be dzyrl: or eyt ony sueyt
thynge We shoold thynl: of the
spyrtyuel meyt of padys & cōsy-
der i ovr Wnderstondyng and
thoght qwhat sweytne & suauy-
te ys i the spūel meyt of padys

et consyder in ovr Wonderston-
dyng qwen We se ony man o:-
daynyt i honowr We shoold re-
menbr and haue i howr mynd
the consyderacyon as the rygh-
twysmen ar honowryt of god et
of ys angels of hewyn and than
that they shalbe exaltyt Wyth
god in hewyn. Et i effec al par-
son shoold thynk in hys hart
after the capacitye of hys Under-
stondyng the gret ioyes Dyle-
ctacyons et honnewrs qwysh
ar in hewyn et the qwysh as the
holy santtys of hewyn. Et of
the sayd ioyes of paradys We
reyd oon synch exempyl of oon
holy & dewoyt relygyows man
Was oon day i orayson & prayt
cotynuelly to god that he Wold
repweyl hym ony sweytnes of
the ioyes of paradys. Et so as
the sayd holy dewoyt man Was
oon day in orayson he hard oon
lytel byrd the qwysh sang besyd
hym so swepty as merweyl et
Was seylz to heyr yt. Et the
sayd relygyows eyrant thys ly-
tel byrd so swepty syng rayd of
the plays qweyr he Was for to
mayl: ys orayson et Wold haue
taylryn the said byrd be the tayl
he dyd fle yn to oon forest the

qwysh Was neyr the abbay of
the sayd relygyows man the
qwysh fallowyt the sayd byrd
& dyd abyddnder oon tre qweyr
Was the sayd byrd for to heyr yt
syng the qwysh Was so pleyfat
et melodows as sayd ys. Et
the sayd byrd after that yt had
Weyl song dyd fle away et the
sayd relygyows dyd retowrn to
hys abbaye et yt Was Werytas-
blyllyl: to hym that he had not
beyn the spays of oon howr or
two Under the sayd tre. Et
qwen he Was cumyt to the ab-
bay he fand the port shet & fand
oon other port mayd on the
other syd of the abbaye & cum &
smyt at the sayd port & the por-
ter ashyt from qwens he com &
the relygyows answeryt / I
dyd go furth not lang ago of
the sayd abbay et has not beyn
furth the spays of two howrys
& I haue fownd al thynge chagyt
heyr i / & incotynnet the porter led
hym to the abbot et sayd how
the relygyows com to the port
et how he had interroget hym
aud qwhat he sayd to hym that
yt has not long ago sen he zeyd
furth and that he Was rygh-
t fowrn retowrn yt et alwayes he

know no thyng thair i / a sown
the abbot: the most old of them
asht at hym the nam of the ab
bot qwyth Was at the howr
that he com furth of the sayd
abbay. Et after thys that he
had namyt they dyd behold in
theyr cronycwes et fand at he
had beyn absent be the spays of
thre howndyr thre scoz of year
rys. O Dewoyt saowl yf oon
man as beyn. iij. hondreth. iij.
scoz of yearrys Wyth owt ony
coold no heyt no hongyr no
thyrst to heyr oonly syng oon
oonly angel of paradys qwhat
ioy shal haue the saowlys and
body's gloryows qwen they shal
enter in the bewynnet that they
shal eyr the syngyng of the. ix.
ordys of angels et of al the sa
tyes of paradys Wyth others
beatytwdys aboue sayd certan
ly they shal haue ioy ifynyt for
yf al the arismetrys of the world
cessyt newyr to nombzer et to
cast theyr calculacyons no also
al the geometryens of mesur
yng be thair geomeotry no al
the gramaryens be theyr gra
mayr / logyrys / no rethoryrys
no generallly al the clerks and
others qwyth ar / as beyn and

shalbe i the World cessyt newyr
to shaw cownt et relyn explyt
the sayd melodies / pleyfans / de
lectacyons / and bewynly ioyes
the qwyth as the santtyes of pa
radys / they shal not Wnderstod
oonly the lest ioy the qwyth may
be nombryt and explyt. Des
ryptably the gret sappens and
Wysdom of salomon qwyth as
beyn the most gret that ewyr
Was in man engendryth aboue
the erth shal not belylz to be no
shal not be reputyt bot soly i pa
radys. The merweyflows and
not lylz lyghtnes of azael the
qwyth at the cown be gret Wes
locyte dyd taylor the / Wyld bey
stys shal not be reputyt in pa
radys bot ewynes necligens &
sweyrnes The myght of hercu
les of hector the Wye qwyth
War so hardyr ful of cowrayge
shal not be bot cowardys. The
fayrnes of absolon shal not be
bot fylth the foris of samso shal
not be bot Waylmes / the long
lyue of mathusale shal not bot
oon moment of the lyue et not
that. The ryches / the pompes /
& honours of al the emperours
lyngys prencys qwyth as beyn
and shalbe Wn to the eynd of

the World shal not be bot Wre-
chyndes & powyrte i the regard
to the ioyes of padys. Et We-
rytably as says sat bernard by
Samoth not ny Wel al thys
that shalbe in padys shalbe bot
ioysumnes/bot ioyz sang/cleyr
te/et lyght al good shalbe thapr
as sayd ys. Al the bodys oz ble-
shyt men shal lyue i ewyrlēstād
felycytez shal ryse in sych qwā-
tyte as they had beyn cummyt
in aage parfyt. Et al the fylth
qwych as beyn in the sayd bo-
dys shalbe put away and the
fawltys suppleyt be the godly
essens and myght. for the sayd
bodys shalbe sayr and cleyr as
the sown qwych ys fontayn et
byrth of al lyght. Et the bodys
qwych ar now dysformyt shal-
be after the iugemēt. In. tymys
moz cleyr than the sown y. now
for ysyt so that after that adā
et eve had synnyt the sown lost
the. In. part of the cleyrnes of
yt & dyd not abbayd bot the. In.
party. Bot after the iugement
yt shal resayf the said fyrst cleyr-
te et shalbe the sayd bodys glo-
ryows sayr and cleyr ys the
sown so as We haue sayd heyr
besoz. Et thys suffycys of the

ioys of paradys & consequent-
ly of al the traytte the qwych
as beyn translatyt in parys the
xiiij. Day of May of franch in
englysh oon thousand. S. hon-
dret et. iiij. years prayant the
reyddars that yt playst them
that they bold mend the sawltē
of the trāslator & to pray for the
saowltys of the actor trāslator
and that he Wold fynaly bryng
them in the gloyr et ioy aboue
sayd and al other good crystyn
men. Amen.

Theyr endys the traytte of
god lyuyng and good Seyng et
of paynys of helet the paynys
of purgatory the traytte of the
cummyng of ante cryst the. xv.
syngys goyng asoz the iugemēt
general of god the ioyes of pa-
radys and the iugement gene-
ral imprentyt in parys the. xxx.
Day of the mowneth of May.





Transcript of
P. 80 Dec 20

The following is called
The [unclear]



